Knowing the World

More Verses from Buddhist Wisdom

Inspired by the translations of Bhikkhu Sujato at SuttaCentral

Adapted and versified by Marcus Henry

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Other Books

Lotus Heart – The Path of Purity (Bhikkhu Version)

Lotus Heart – The Path of Purity (Bhikkhuni Version)

Ancient Ways to Guide the Mind – Verses from Buddhist Wisdom

https://lotus-heart-path-of-purity.mystrikingly.com/

To the unsurpassed Awakened One
The Truth transcendent, thus passed down
The conquering Companions
In refuge
I and all living beings
Equal to limitless space
Bow down

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Preface

This work is a continuation of the previous book, 'Ancient Ways to Guide the Mind,' and is part of an ongoing project called 'Lotus Heart – The Path of Purity.' It all began in August 2024, when I courageously (and perhaps somewhat rashly) decided to versify as much of the *Visuddhimagga* by Buddhagosa as I possibly could. Nevertheless, what originally began as an attempt to compress the contents of the *Visuddhimagga* into a format that would aid my comprehension, study, and contemplation has now morphed into an ongoing versification of selected sutras from the Pali Canon, based on the translations that have been so graciously compiled by Bhikkhu Sujato and his team at SuttaCentral.

'Ancient Ways to Guide the Mind' was the first book in this 'Verses from Buddhist Wisdom' series, and as such it contains a variety of selections from the *Dīgha Nikāya*, *Majjhima Nikāya*, and *Saṁyutta Nikāya* (with occasional cameos from elsewhere in the Canon, as well as from the *Visuddhimagga* itself). The order in which the sutras are presented mostly follow their order of appearance in the Suttapiṭaka. Unlike the previous book, however, 'Knowing the World' is entirely embedded in the *Saṁyutta Nikāya*, beginning with the *Nidānavaggasaṁyutta* and ending with the early sections of the *Saḷāyatanavaggasaṁyutta* (although, as with 'Ancient Ways to Guide the Mind,' there are a couple of inserts from the *Visuddhimagga*). In other words, it begins with 'dependent origination' cycles through the 'aggregates,' and ends with the 'six sense fields' – but that is more for the convenience of labelling than anything else, for these three topics consistently filter their way into the sutras throughout the Canon. Indeed, it is very clear that the Buddha placed an enormous emphasis on this threefold analysis of reality as a means of seeing through suffering, attaining liberation, and thereby 'knowing the world,' as it were.

So how, then, does this emphasis manifest itself in the sutras? Well, firstly, there's the sheer amount of repetition. The Buddha, or one of his disciples, would set out a template of presentation and then that particular template is revisited multiple times from multiple viewpoints. There is, for example, the classic template used for dependent origination, which begins:

> *Ignorance is needed, then*
> *For choices, thereby, to arise*
> *And choices are required, then*
> *For consciousness, thus, to arise… (p.2)*

As Buddhagosa himself points out, the Buddha uses a fourfold approach to the teaching of dependent origination – from the start, in reverse order, from the middle to the end, and then from the middle to the start as well. On top of that, he also incorporates this teaching into his expositions on the Four Noble Truths, the aggregates, impermanence, and many more. While this is a more creative use of repetition, there is also the more standard use, stemming from the oral tradition:

> *The eye is thus impermanent*
> *And suffering, thereby, and not-self -*
> *And sights are thus impermanent*
> *And suffering, thereby, and not-self... (Ancient Ways to Guide the Mind, p.182)*

In its apparent laboriousness, a greater purpose is perhaps being served here. How deeply can we truly claim to understand this reality? Is it so entrenched in the core of our being that everything we experience matches that reality? As the verses contained in the following pages will show, therein lies a surprisingly liberating path to 'knowing the world.'

M.H. – Japan

May all beings be released from
All the terrors of the senses
And within that total peace
Perceive the ending of the world

The Discernment of Conditional Origination

An adaptation of the Vibhaṅgasutta (with inserts from the Visuddhimagga, Chapter XVII)

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, now I will teach
Conditional origination -
Listen to me carefully
Apply your minds, and I will speak -

And what then is this thing we call
Conditional origination?
Ignorance is needed, then
For choices, thereby, to arise

And choices are required, then
For consciousness, thus, to arise
And consciousness is needed, then
For name-and-form, thus, to arise

And name-and-form are needed for
The sixfold senses to arise -
The sixfold senses are prescribed
For contact, thereby, to arise

And contact is required, then
For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise

And craving is required, then
For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -

Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -

And what is ‘old age’ in the round?
The ageing and decrepitude
The broken teeth, and silver hair
The wrinkly skin, diminished zest

And all the failing faculties
Of all assorted beings, then
Within the many realms, therein -
And what is ‘death,’ then, in the round?

The passing on, disintegration
And demise, mortality
The death, decease, and breaking up
Of all the aggregates, therein -

Discarding of the corpse, thereby
And cutting the life faculty
Of all assorted beings, then
Within the many realms, therein -

And what is ‘rebirth’ in the round?
The birth, inception, and conception
Manifesting aggregates
And acquisition, thereby, of

The sense fields of assorted beings
In the many realms, therein -
And what’s ‘becoming’ in the round?
It is, therefore, the threefold states

Of sense, and form, and formless realms -
And what is ‘grasping’ in the round?
Such grasping, therein, is fourfold -
There’s grasping on to sense-desire

And the grasping to false views
And grasping onto rules-and-vows
As well as doctrines of the self -
And what is ‘craving’ in the round?

Of craving, thus, there are six classes -
Firstly, ‘visual-data’ craving
And then ‘sound’ and ‘smell’ and ‘taste’
And ‘tactile-data,’ and then lastly

There is ‘mental-object’ craving -
And so what is ‘feeling,’ then?
Of feeling, too, there are six classes
Split up as ‘eye-contact-born’

‘Ear-contact-born,’ ‘nose-contact-born’
‘Tongue-contact-born,’ and then there is
The ‘contact-from-the-body-born’
And lastly, then ‘mind-contact-born’

And each of them is named by door -
And what is ‘contact’ in the round?
Of contact, then, there are six classes
Split up into ‘optic-touch’

And ‘aural-touch,’ and ‘nasal-touch’
And ‘sapid-touch,’ and ‘body-touch’
And then there is the ‘mental-touch’ -
And what, then, are the ‘sixfold senses?’

These are thus the sense fields of
The eye, the ear, the nose, and tongue
The body, and the mind, therein -
And what, therefore, are ‘name-and-form?’

So ‘name’ is, thus, three aggregates -
Perception, feeling, and formations -
Due to their resolve, therein
Of being bent onto the object -

‘Form’ is then the elements
And, thus, materiality
That is derived, by clinging, from
The fourfold elements, as in

The earth and water elements
And then the fire element
And then the element of air -
And what, therein, is ‘consciousness?’

This cognisance is known, then, as
The sixfold consciousness, therein
Of eye, and ear, and nose, and tongue
And body, and then of the mind -

And what are ‘choices’ in the round?
Of these, there are six classes, too -
The first three are formations, thus
Of merit and demerit, and then

Of the imperturbable
And then there’s of the body, and
Then verbal, and then of the mind -
And what is ignorance, therein?

It is unknowing, thus, of suffering
And its origin, and then
Cessation, and the path thereto -
Unknowing, too, of aggregates

Of past, and then the future, and
Both past and future, too, and thus
Precise conditionality
And states which, therefore, have arisen

From conditionality -
Thus, ignorance is needed, then
For choices, thereby, to arise
And choices are required, then

For consciousness, thus, to arise
And consciousness is needed, then
For name-and-form, thus, to arise
And name-and-form is needed for

The sixfold senses to arise -
The sixfold senses are prescribed
For contact, thereby, to arise
And contact is required, then

For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise
And craving is required, then

For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus

For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -
When ignorance then fades away

And ceases, thus, without remainder
Choices, thereby, also cease -
When choices cease, then consciousness
Surceases, too, without remainder

And when consciousness surceases
Name-and-form will then surcease
When name-and-form, thereby, surcease
The sixfold senses then surcease

And when the sixfold senses cease
Then contact, thus, surceases too
When contact, thereby, then surceases
Feeling, thus, surceases too

When feeling, thereby, then surceases
Craving, thus, surceases too
When craving, thereby, then surceases
Grasping, thus, surceases too

When grasping, thereby, ceases then
Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -

When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -

So that is how this mass of suffering
Fades away and ceases, thus -
And that is the discernment of
Conditional origination” -

Having heard this discourse on
Conditional origination
Everyone was gladdened by
The freedom that had been described

The Four Fuels That Maintain All Beings

An adaptation of the Āhārasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, four fuels maintain
All beings that have thus been born
And those about to be reborn
First, nutriment that’s edible -

Both solid, thus, or subtle too -
And contact, then, is second, and
Volition of the mind is third
And consciousness is then the fourth -

And these four fuels, O mendicants
Oh tell me, then, what is their source?
And what is thus their origin?
And what has given birth to them?

By what have they been thus created?
Craving is their source, therein
And craving is their origin
And all of them are born from craving

Thus they are produced by craving -
And this craving, mendicants
Oh tell me, then, what is its source?
And what is thus its origin?

And what has given birth to it?
By what has it been thus created?
Feeling, therefore, is its source
And feeling is its origin

So it is born from feeling, thus
From feeling, therefore, it’s produced -
And so this feeling, mendicants
Oh tell me, then, what is its source?

And what is thus its origin?
And what has given birth to it?
By what has it been thus created?
Contact, therein, is its source

And contact is its origin
So it is born from contact, thus
From contact, therefore, it's produced -
And so this contact, mendicants

Oh tell me, then, what is its source?
And what is thus its origin?
And what has given birth to it?
And what has thus created it?

The sixfold senses is its source
And so they are its origin
It's born from sixfold senses, thus
From sixfold senses it's produced -

And so these sixfold senses, then
O can you tell me, what's their source?
And what is thus their origin?
And what has given birth to them?

By what have they been thus created?
Name-and-form, then, is their source
And name-and-form, their origin
So they are born from name-and-form

And they're from name-and-form produced -
And so this name-and-form, therein
O tell me, then, what is their source?
And what is thus their origin?

And what has given birth to them?
By what have they been thus created?
Consciousness is thus their source
And consciousness, their origin

So they are born from consciousness
And they're from consciousness produced -
And so this consciousness, therein
O tell me, then, what is its source?

And what is thus its origin?
And what has given birth to it?
And what has thus created it?
Formations, therefore, is its source

And so they are its origin
And from formations it is born
So it's produced, then, from formations -
These formations, mendicants

Oh tell me, then, what is their source?
And what is thus their origin?
And what has given birth to them?
By what have they been thus created?

Ignorance, then, is their source
And ignorance, their origin
So they are born from ignorance
And they're from ignorance produced -

So ignorance is needed, then
For choices, thereby, to arise
And choices are required, then
For consciousness, thus, to arise

And consciousness is needed, then
For name-and-form, thus, to arise
And name-and-form are needed for
The sixfold senses to arise -

The sixfold senses are prescribed
For contact, thereby, to arise
And contact is required, then
For feeling, thereby, to arise

And feeling is required, then
For craving, thereby, to arise
And craving is required, then
For grasping, thereby, to arise

And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise

And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -

So that is how this mass of suffering
Emanates and comes to be -
When ignorance then fades away
And ceases, thus, without remainder

Choices, thereby, also cease -
When choices cease, then consciousness
Surceases, too, without remainder
And when consciousness surceases

Name-and-form will then surcease
When name-and-form, thereby, surcease
The sixfold senses then surcease
And when the sixfold senses cease

Then contact, thus, surceases too
When contact, thereby, then surceases
Feeling, thus, surceases too
When feeling, thereby, then surceases

Craving, thus, surceases too
When craving, thereby, then surceases
Grasping, thus, surceases too
When grasping, thereby, ceases then

Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases

Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering

Fades away and ceases, thus -
And that is how the birthplace of
The fourfold fuels arises out of
Craving, therefore, in the round”

States and Conditions

An adaptation of the Paccayasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, now I will teach
Conditional origination
And also, then, the states that are
Dependently originated -

Listen to me carefully
Apply your minds, and I will speak -
And what then is this thing we call
Conditional origination?

So with birth as a condition
There is ageing, death, and sorrow
Whether Buddhas rise or not
There yet remains that element

Relatedness of states
And their consistency, which is
Precise conditionality -
The Perfect One discovers this

And penetrates, announces it
And teaches it, and makes it known
Establishes, exposes it
Expounding and explaining it

‘And thus,’ he says, ‘the truth is this
With birth as a condition, therefore
There is ageing, death, and sorrow’ -
With becoming as condition

Birth will therefore reach fruition
Whether Buddhas rise or not
There yet remains that element
Relatedness of states

And their consistency, which is
Precise conditionality -
The Perfect One discovers this
And penetrates, announces it

And teaches it, and makes it known
Establishes, exposes it
Expounding and explaining it
‘And thus,’ he says, ‘the truth is this

That with becoming as condition
Birth will therefore reach fruition’ -
And with grasping as condition
Then becoming has fruition

Whether Buddhas rise or not
There yet remains that element
Relatedness of states
And their consistency, which is

Precise conditionality -
The Perfect One discovers this
And penetrates, announces it
And teaches it, and makes it known

Establishes, exposes it
Expounding and explaining it
‘And thus,’ he says, ‘the truth, therefore, is
That with grasping as condition

Then becoming has fruition’ -
Then with craving as condition
Therefore, grasping has fruition
Whether Buddhas rise or not

There yet remains that element
Relatedness of states
And their consistency, which is
Precise conditionality -

The Perfect One discovers this
And penetrates, announces it
And teaches it, and makes it known
Establishes, exposes it

Expounding and explaining it
‘And thus,’ he says, ‘the truth, therefore, is
That with craving as condition
Grasping then will have fruition’ -

With sensations as condition
Therefore, craving has fruition
Whether Buddhas rise or not
There yet remains that element

Relatedness of states
And their consistency, which is
Precise conditionality -
The Perfect One discovers this

And penetrates, announces it
And teaches it, and makes it known
Establishes, exposes it
Expounding and explaining it

‘And thus,’ he says, ‘the truth is this
That with sensations as condition
Therefore, craving has fruition’ -
And with contact as condition

Then sensations have fruition
Whether Buddhas rise or not
There yet remains that element
Relatedness of states

And their consistency, which is
Precise conditionality -
The Perfect One discovers this
And penetrates, announces it

And teaches it, and makes it known
Establishes, exposes it
Expounding and explaining it
‘And thus,’ he says, ‘the truth, therefore, is

That with contact as condition
Then sensations have fruition’ -
With six senses as condition
Therefore, contact has fruition

Whether Buddhas rise or not
There yet remains that element
Relatedness of states
And their consistency, which is

Precise conditionality -
The Perfect One discovers this
And penetrates, announces it
And teaches it, and makes it known

Establishes, exposes it
Expounding and explaining it
‘And thus,’ he says, ‘the truth, therefore, is
With six senses as condition

Contact then will have fruition’ -
Name-and-form, then, as condition
Mean six senses have fruition
Whether Buddhas rise or not

There yet remains that element
Relatedness of states
And their consistency, which is
Precise conditionality -

The Perfect One discovers this
And penetrates, announces it
And teaches it, and makes it known
Establishes, exposes it

Expounding and explaining it
‘And thus,’ he says, ‘the truth is this
With name-and-form, then, as condition
Then six senses have fruition’ -

Consciousness as a condition
Means that name-and-form arise
So whether Buddhas rise or not
There yet remains that element

Relatedness of states
And their consistency, which is
Precise conditionality -
The Perfect One discovers this

And penetrates, announces it
And teaches it, and makes it known
Establishes, exposes it
Expounding and explaining it

‘And thus,’ he says, ‘the truth is this
With consciousness as a condition
Name-and-form will have fruition’ -
With formations as condition

Consciousness will have fruition
Whether Buddhas rise or not
There yet remains that element
Relatedness of states

And their consistency, which is
Precise conditionality -
The Perfect One discovers this
And penetrates, announces it

And teaches it, and makes it known
Establishes, exposes it
Expounding and explaining it
‘And thus,’ he says, ‘the truth is this

That with formations as condition
Consciousness will have fruition’ -
Ignorance as a condition
Means formations have fruition

Whether Buddhas rise or not
There yet remains that element
Relatedness of states
And their consistency, which is

Precise conditionality -
The Perfect One discovers this
And penetrates, announces it
And teaches it, and makes it known

Establishes, exposes it
Expounding and explaining it
‘And thus,’ he says, ‘the truth is this
With ignorance as a condition

Then formations have fruition' -
Thus it should be comprehended
That which is reality
Excluding unreality

Not otherness, and thus specific
In conditionality
Through explication is, therefore
Conditional origination -

What, then, are the states that are
Dependently originated?
Ageing-death are transient
And also formed, and so they are

Dependently originated
Subject to destruction, and then
Subject to a fall and fading -
Subject to cessation, too -

And birth is also transient
And also formed, and so it is
Dependently originated
Subject to destruction, and then

Subject to a fall and fading -
Subject to cessation, too -
Becoming is impermanent
And also formed, and so it is

Dependently originated
Subject to destruction, and then
Subject to a fall and fading -
Subject to cessation, too -

And grasping is impermanent
And also formed, and so it is
Dependently originated
Subject to destruction, and then

Subject to a fall and fading -
Subject to cessation, too -
And craving is impermanent
And also formed, and so it is

Dependently originated
Subject to destruction, and then
Subject to a fall and fading -
Subject to cessation, too -

And feeling is impermanent
And also formed, and so it is
Dependently originated
Subject to destruction, and then

Subject to a fall and fading -
Subject to cessation, too -
And contact is impermanent
And also formed, and so it is

Dependently originated
Subject to destruction, and then
Subject to a fall and fading -
Subject to cessation, too -

The sixfold base is transient
And also formed, and so it is
Dependently originated
Subject to destruction, and then

Subject to a fall and fading -
Subject to cessation, too -
And name-and-form are transient
And also formed, and so they are

Dependently originated
Subject to destruction, and then
Subject to a fall and fading -
Subject to cessation, too -

And consciousness is transient
And also formed, and so it is
Dependently originated
Subject to destruction, and then

Subject to a fall and fading -
Subject to cessation, too -
Formations are impermanent
And also formed, and so they are

Dependently originated
Subject to destruction, and then
Subject to a fall and fading -
Subject to cessation, too -

And ignorance is transient
And also formed, and so it is
Dependently originated
Subject to destruction, and then

Subject to a fall and fading -
Subject to cessation, too -
So these are, then, the states that are
Dependently originated -

When a noble one has seen
With wisdom, accurate and true
Conditional origination
And the states, therein, that are

Dependently originated
There's no way that he can be
Thus running to the past, by thinking -
'Was I in the past, or not?

And what was I, and how was I?
And after being born as what
Then what did I become, thereby?'
Or running to the future, thinking -

'Shall I, thus, be in the future?
Shall I not? And what will I be
In the future, and then, how?
And after being born as what

Then what will I become, thereby?'
Or lost within the present, thinking -
'Am I, thus, or am I not?
And what am I, and how am I?

From whence, then, has this being come?
And whither is it bound, therefore?'
So why is this impossible?
Because the noble one has seen

With wisdom, accurate and true
Conditional origination
And the states, therein, that are
Dependently originated” -

Having heard this discourse on
The states and their conditions, thereby
Everyone was gladdened by
The freedom that had been described

Precise Conditionality

Adapted from the 'Visuddhimagga,' Chapter XVII

This exposition now discerns
Conditional origination
Where it has an aspect, which is
Thus composed of those conditions

Starting, thus, with ageing, death
And grief and lamentation, and
Then has the function to continue
Processes of suffering -

It's manifested from this, therefore
As the pathway of delusion
And because specific states
Arise from their prerequisites

No less nor more, is why it's called
'The truth,' 'reality,' or 'suchness' -
Thus, when these conditions meet
There is no non-production, therefore

Of the states they generate
And so it is, then, also labelled
'Barring unreality' -
And next it is because there is

No rising of specific states
Comprising other states' conditions
That it's called 'not otherness' -
And lastly it's because there is

A cause, or thus a total, therein
Of conditions for these states
Beginning, thus, with ageing-death
That they are then 'specific in

Precise conditionality' -
Conditional origination
Thus admits profundity
For as it also has been said -

“Within the first watch of the night
The Blessed One, thus, brought to mind
Conditional origination
From the start, and from the end

Thus understanding feeling, thereby
With wrong view as its condition
And right view as its condition
With wrong thinking as condition

And right thinking as condition
With wrong speech as its condition
And right speech as its condition
With wrong action as condition

And right action as condition
With wrong livelihood, as well
And thus right livelihood, then, too
And with wrong effort as condition

And right effort as condition
With wrong mindfulness, as well
And thus right mindfulness, then, too
And concentration as condition

Wrong and right both, once again” -
This structured vision of conditions
Is not easy to discern
And so it is indeed profound

So comprehension of these states
Should then be studied in two ways -
In which they are themselves conditions
Or as a totality -

“In double form, this term relates
To a totality of state
From a conditionality
Among the actual states themselves

And thus, conditions for that sum
Through metaphor’s device have come
To bear the names, thus, as description
In the Buddha’s exposition” -

Therefore, the totality
Is one condition for that total
And the fruit is also called
Conditional origination

Just as when the word molasses
As condition, thus, for phlegm
Is therefore spoken of this way -
“Molasses is the same as phlegm”

Or just as when awakening
Which thus, for bliss, is one condition
Can be, then, referred to as
“Enlightenment is therefore bliss” -

These causes, in totality
Beginning, then, with ignorance
As instigation of formations
Are then labelled as ‘dependent’

And thus understood to be
As ‘gone unto its counterpart’
In shared conditionality
Of factors, thus, in combination

In the sense that they produce
A common fruit, and furthermore
That none of which can be dispensed with
Thus, it’s called a ‘co-arising’

Since it causes states that rise
In mutual interlinking, then
Of unresolved contingency
To rise associatedly

And so it also has been said -
“This sum of causes, too, they call
Thus ‘gone to counterpart,’ so all
Is in that sense ‘dependent,’ then

And in that total, too, as stated
Fruits will rise, associated -
Therefore, as it’s not alone
As ‘co-arising,’ it is known” -

And this conditionality
While acting thus, contingently
Arouses states, thus, equally -
Not piecemeal, or successively

And so by two words it is labelled
By the Greatest Sage, the Seer
So its meaning will conform -
‘Dependent’ and ‘origination’ -

Thus, the word ‘dependent’ shows
The combination of conditions
For when states are still occurring
They depend on this combining

So it shows they’re not eternal
And it also thus denies
All doctrines of eternity
And all of those without a cause

And those that have fictitious causes
Or assert an Overlord
For what would be the purpose, then
Of this combining of conditions

If all things were thus eternal
Manifest without a cause
Or from a Basic Principle
Or from a mighty Overlord?

The word ‘origination,’ then
Explains arising of the states
For they can only thus occur
When their conditions interact

And, thus, it shows how to renounce
Annihilation of a soul
Or nihilism, and belief in
Inefficacy-of-action -

For when states are seen to rise
Repeatedly, as thus conditioned
By their predecessors, then
How can these doctrines be maintained?

And so, since any states produced
Don't interrupt the cause and fruit
From combinations of conditions
Both words, when combined as thus

'Dependent' and 'origination'
Represent the Middle Way
And this expression as a whole
Rejects false doctrines of causation -

"He who acts is he who reaps"
Or "while one acts, another reaps"
Are both extremes, and thus negated
By profound origination -

Furthermore, this Middle Way
Won't misinterpret common speech
Yet neither will it override
Prevailing usage on the street

For even sages do not say -
"Please fetch for me Five Aggregates"
Or "Please bring Name-And-Form to me"
In reference to a man or woman -

'Man' and 'woman' are just concepts
Which depend on states that rise
According to combined conditions -
One who therefore understands

Conditional origination
Therefore cannot misconstrue
Such concepts as the ultimate
In meaning and reality -

When analysing beings, then
Instead of thus exemplifying -
"Wherein lies their permanence?
Is it materiality?

Or is it feeling?" and so on
A bhikkhu should not override
Prevailing usage in the world
And thus express a worldly meaning

Using words of common speech -
The first component, thus, denies
The false view of eternity
As well as no cause, and so on

And then the second contradicts
Annihilation, and the others -
Both together stop extremes
And show the way that's in between -

And so in teaching, thereby, this
Conditional origination
As the Blessed One set forth -
"With ignorance as a condition

Then formations will arise" -
Its meaning should be thus explained
By one who keeps within the Sangha
Doesn't go against the teachers

Or promote his own opinions
Disagree with those of others
Or distort the Holy Sutras
Who agrees with the Vinaya

Looking up to those above him
Illustrating, then, the Dharma
Thus, according to its meaning
And reverting to that meaning

As described in many ways
For it is very difficult
To comment on, and clarify
Conditional origination -

Therefore, then, the only ones
Who have proficiency to do so
Must be experts on the texts
As in the past it has been said -

"The truth, a being, rebirth-linking
And the structure of conditions -
Four things that are hard to see
And likewise difficult to teach

And whilst I now begin to comment
On the structure of conditions
With no footing for support
I seem to founder in a sea -

However, many modes of teaching
Grace the Dispensation here
And still the Blessed Teacher's way
Is handed down unbrokenly

So, thus, on both of these relying
I shall start my exposition
Of a meaning that's profound -
So listen, please, attentively

For those who study this alertly
Reach the highest excellence
And when perfected, they escape
The vision of the King of Death"

Ignorance is a Condition

An adaptation of the Dutiyaavijjāpaccayasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now listen to me carefully
Apply your mind, and I will speak -
So ignorance is needed, then
For choices, thereby, to arise

And choices are required, then
For consciousness, thus, to arise
And consciousness is needed, then
For name-and-form, thus, to arise

And name-and-form are needed for
The sixfold senses to arise -
The sixfold senses are prescribed
For contact, therein, to arise

And contact is required, then
For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise

And craving is required, then
For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -

Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -

O mendicants, now if you say
‘O what, then, are old-age-and-death
And thus to whom do they belong?’
Or if, instead, you were to say

‘Old-age-and-death are thus one thing
For whom they are, is then another’ -
Both of these are yet the same
And only differ in the phrasing -

If you have the view, thereby, that
‘Soul and body are the same’
You cannot live the holy life
Or if you have the view, as in -

‘The soul is one thing, therefore, and
The body is another,’ then
The holy life is not for you -
Avoiding both of these extremes

The Sage expounds the Middle Way -
‘With rebirth as condition, then
Old-age-and-death will thus ensue’ -
And if you say, then, ‘what is rebirth

And to whom does it belong?’
Or if, instead, you were to say that
‘Rebirth is one thing, and then
For whom it is, is then another’ -

Both of these are yet the same
And only differ in the phrasing -
If you have the view, thereby, that
‘Soul and body are the same’

You cannot live the holy life
Or if you have the view, as in -
‘The soul is one thing, therefore, and
The body is another,’ then

The holy life is not for you -
Avoiding both of these extremes
The Sage expounds the Middle Way -
‘Becoming is required, thus

For rebirth, thereby, to arise' -
And if you say, then, 'what's becoming
And to whom does it belong?'
Or if, instead, you were to say

'Becoming is one thing, and then
For whom it is, is then another' -
Both of these are yet the same
And only differ in the phrasing -

If you have the view, thereby, that
'Soul and body are the same'
You cannot live the holy life
Or if you have the view, as in -

'The soul is one thing, therefore, and
The body is another,' then
The holy life is not for you -
Avoiding both of these extremes

The Sage expounds the Middle Way, as -
'Grasping is required for
Becoming, thereby, to arise' -
And if you say, then, 'what is grasping

And to whom does it belong?'
Or if, instead, you were to say that
'Grasping is one thing, and then
For whom it is, is then another' -

Both of these are yet the same
And only differ in the phrasing -
If you have the view, thereby, that
'Soul and body are the same'

You cannot live the holy life
Or if you have the view, as in -
'The soul is one thing, therefore, and
The body is another,' then

The holy life is not for you -
Avoiding both of these extremes
The Sage expounds the Middle Way, as -
'Craving is required, then

For grasping, thereby, to arise' -
And if you say, then, 'what is craving
And to whom does it belong?'
Or if, instead, you were to say that

'Craving is one thing, and then
For whom it is, is then another' -
Both of these are yet the same
And only differ in the phrasing -

If you have the view, thereby, that
'Soul and body are the same'
You cannot live the holy life
Or if you have the view, as in -

'The soul is one thing, therefore, and
The body is another,' then
The holy life is not for you -
Avoiding both of these extremes

The Sage expounds the Middle Way, as -
'Feeling is required, then
For craving, thereby, to arise' -
And if you say, then, 'what is feeling

And to whom does it belong?'
Or if, instead, you were to say that
'Feeling is one thing, and then
For whom it is, is then another' -

Both of these are yet the same
And only differ in the phrasing -
If you have the view, thereby, that
'Soul and body are the same'

You cannot live the holy life
Or if you have the view, as in -
'The soul is one thing, therefore, and
The body is another,' then

The holy life is not for you -
Avoiding both of these extremes
The Sage expounds the Middle Way, as -
'Contact is required, then

For feeling, thereby, to arise' -
And if you say, then, 'what is contact
And to whom does it belong?'
Or if, instead, you were to say that

'Contact is one thing, and then
For whom it is, is then another' -
Both of these are yet the same
And only differ in the phrasing -

If you have the view, thereby, that
'Soul and body are the same'
You cannot live the holy life
Or if you have the view, as in -

'The soul is one thing, therefore, and
The body is another,' then
The holy life is not for you -
Avoiding both of these extremes

The Sage expounds the Middle Way -
'The sixfold senses are required
For contact, therein, to arise' -
And if you were, thereby, to say -

'O what, then, are the sixfold senses
And to whom do they belong?'
Or if, instead, you were to say
'The sixfold senses are one thing

For whom they are, is then another' -
Both of these are yet the same
And only differ in the phrasing -
If you have the view, thereby, that

'Soul and body are the same'
You cannot live the holy life
Or if you have the view, as in -
'The soul is one thing, therefore, and

The body is another,' then
The holy life is not for you -
Avoiding both of these extremes
The Sage expounds the Middle Way, as -

‘Name-and-form are needed for
The sixfold senses to arise’ -
And if you say ‘what’s name-and-form
And thus to whom do they belong?’

Or if, instead, you were to say that
‘Name-and-form are thus one thing
For whom they are, is then another’ -
Both of these are yet the same

And only differ in the phrasing -
If you have the view, thereby, that
‘Soul and body are the same’
You cannot live the holy life

Or if you have the view, as in -
‘The soul is one thing, therefore, and
The body is another,’ then
The holy life is not for you -

Avoiding both of these extremes
The Sage expounds the Middle Way, as -
‘Consciousness is needed, then
For name-and-form, thus, to arise’ -

And if you say ‘what’s consciousness
And thus to whom does it belong?’
Or if, instead, you were to say that
‘Consciousness is thus one thing

For whom it is, is then another’ -
Both of these are yet the same
And only differ in the phrasing -
If you have the view, thereby, that

‘Soul and body are the same’
You cannot live the holy life
Or if you have the view, as in -
‘The soul is one thing, therefore, and

The body is another,’ then
The holy life is not for you -
Avoiding both of these extremes
The Sage expounds the Middle Way, as -

‘Choices are required, then
For consciousness, thus, to arise’ -
And if you say, then, ‘what are choices
And to whom do they belong?’

Or if, instead, you were to say that
‘Choices are one thing, and then
For whom they are, is then another’ -
Both of these are yet the same

And only differ in the phrasing -
If you have the view, thereby, that
‘Soul and body are the same’
You cannot live the holy life

Or if you have the view, as in -
‘The soul is one thing, therefore, and
The body is another,’ then
The holy life is not for you -

Avoiding both of these extremes
The Sage expounds the Middle Way, as -
‘Ignorance is needed, then
For choices, thereby, to arise’ -

When ignorance then fades away
And ceases, thus, without remainder
All distortions and denials -
‘What, then, are old-age-and-death

And thus to whom do they belong?’
‘Old-age-and-death are thus one thing
For whom they are, is then another’ -
‘Soul and body are the same,’ or

‘Soul is one thing, therefore, and
The body is another, then’ -
Are thus abandoned, and cut off
And severed at the very root

As if they were a hollow stump
Obliterated and destroyed
And powerless to rise again -
When ignorance thus fades away

And ceases, thus, without remainder
All distortions and denials -
‘What is rebirth?’ and so on
And ‘what’s becoming?’ and so on

And ‘what is grasping?’ and so on
And ‘what is craving?’ and so on
And ‘what is feeling?’ and so on
And ‘what is contact?’ and so on

And ‘what’s the sixfold senses?’ too
And ‘what are name-and-form?’ as well
And ‘what is consciousness?’ as well
And lastly, thereby, ‘what are choices

And to whom do they belong?’
Or ‘choices are one thing, and then
For whom they are, is then another’ -
‘Soul and body are the same,’ or

‘Soul is one thing, therefore, and
The body is another, then’ -
Thus, all such views which are mistaken
Are abandoned, and cut off

And severed at the very root
As if they were a hollow stump
Obliterated and destroyed
And powerless to rise again” -

Thus, having heard the Sage expound
This discourse on the Middle Way
Then everyone was gladdened by
The freedom that had been described

This Body is Not Yours

An adaptation of the Natumhasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O friends, this body is not yours
Nor is it owned by someone else -
It’s just results of your old deeds
And should be seen as thus produced

By choices and intentions, and
As something, thereby, to be felt -
A noble learner in the training
Thus applies the mind, then, to

Conditional origination
Carefully and rationally -
‘When this exists, that comes to be
When this arises, that arises

And when this does not exist
Then this does not, thus, come to be
And from cessation, then, of this
Then that will, thereby, cease as well -

For ignorance is needed, then
For choices, thereby, to arise
And choices are required, then
For consciousness, thus, to arise

And consciousness is needed, then
For name-and-form, thus, to arise
And name-and-form are needed for
The sixfold senses to arise -

The sixfold senses are prescribed
For contact, thereby, to arise
And contact is required, then
For feeling, thereby, to arise

And feeling is required, then
For craving, thereby, to arise
And craving is required, then
For grasping, thereby, to arise

And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise

And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -

So that is how this mass of suffering
Emanates and comes to be -
When ignorance then fades away
And ceases, thus, without remainder

Choices, thereby, also cease -
When choices cease, then consciousness
Surceases, too, without remainder
And when consciousness surceases

Name-and-form will then surcease
When name-and-form, thereby, surcease
The sixfold senses then surcease
And when the sixfold senses cease

Then contact, thus, surceases too
When contact, thereby, then surceases
Feeling, thus, surceases too
When feeling, thereby, then surceases

Craving, thus, surceases too
When craving, thereby, then surceases
Grasping, thus, surceases too
When grasping, thereby, ceases then

Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases

Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering

Fades away and ceases, thus' -
And that is how a noble one
Should thus apply the mind, then, to
Conditional origination" -

Then, having heard the Sage discuss
The body and its selflessness
The mendicants were gladdened by
The freedom that had been described

The Maintenance of Consciousness

An adaptation of the Dutiyacetanāsutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O friends, what you intend or plan
And what you have an impulse for
Will then become the basis for
The maintenance of consciousness

When this support exists, therein
Then consciousness becomes established
And when consciousness is there
Then name-and-form are thus conceived

And name-and-form are needed for
The sixfold senses to arise
The sixfold senses are prescribed
For contact, therefore, to arise

And contact is required, then
For feeling, therefore, to arise
And feeling is required, then
For craving, therefore, to arise

And craving is required, then
For grasping, therefore, to arise
And grasping, then, is needed for
Becoming, therefore, to arise -

Becoming, then, is needed, thus
For rebirth, therefore, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -

If you do not intend, or plan
But yet your impulses remain
Then this becomes the basis for
The maintenance of consciousness

When this support exists, therein
Then consciousness becomes established
And when consciousness is there
Then name-and-form are thus conceived

And name-and-form are needed for
The sixfold senses to arise
The sixfold senses are prescribed
For contact, therefore, to arise

And contact is required, then
For feeling, therefore, to arise
And feeling is required, then
For craving, therefore, to arise

And craving is required, then
For grasping, therefore, to arise
And grasping, then, is needed for
Becoming, therefore, to arise -

Becoming, then, is needed, thus
For rebirth, therefore, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -

If you do not intend, or plan, then
And no impulses remain
Then therefore there’s no basis for
The maintenance of consciousness

And when this basis is not there
Then consciousness is not established
And it cannot grow without
Establishment of consciousness

And name-and-form are not conceived -
When name-and-form, thereby, surcease
The sixfold senses then surcease
And when the sixfold senses cease

Then contact, thus, surceases too
When contact, thereby, then surceases
Feeling, thus, surceases too
When feeling, thereby, then surceases

Craving, thus, surceases too
When craving, thereby, then surceases
Grasping, thus, surceases too
When grasping, thereby, ceases then

Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases

Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering

Fades away and ceases, thus -
And that is how a noble one
Should thus perceive the basis for
The maintenance of consciousness" -

Then having heard the discourse on
The basis, then, for consciousness
The mendicants were satisfied
With what the Sage had thus described

The Fivefold Fears and Enmities

An adaptation of the Dutiyapañcaverabhayasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, when one has quelled
The fivefold fears and enmities
And has the fourfold factors, then
Of entry, thus, into the stream

And clearly sees and penetrates
The noble system, thus, with wisdom
Then they may, if they so wish
Thus advocate, then, of themselves -

‘I've no more rebirth, thus, in hell
The animal, or ghostly realms
I’ve finished with all realms of loss
Bad places, and the underworld

For I am a stream-enterer -
Not liable to be reborn
Within the underworld, and thus
I’m destined for awakening’ -

So what, then, are the fivefold fears
And enmities that they have quelled, thus?
Those who slaughter living creatures
Brim with fear and enmity

Both in this life, and lives to come
Enduring mental pain and sadness -
All that fear and enmity
Is quelled for anyone who, thus

Refrains from killing living creatures -
Those who steal from others, also
Brim with fear and enmity
Both in this life, and lives to come

Enduring mental pain and sadness -
All that fear and enmity
Is quelled for anyone who, thus
Refrains from stealing that of others -

And then those who thus engage in
Sexual dereliction, then
Will brim with fear and enmity
Both in this life, and lives to come

Enduring mental pain and sadness -
All that fear and enmity
Is quelled for anyone who, thus
Refrains from sexual dereliction -

Those who lie, and thus dissemble
Brim with fear and enmity
Both in this life, and lives to come
Enduring mental pain and sadness -

All that fear and enmity
Is quelled for anyone who, thus
Refrains from lying and dissemblance -
Those who take intoxicants

Like beer, and wine, and liquor, thus
Will brim with fear and enmity
Both in this life, and lives to come
Enduring mental pain and sadness -

All that fear and enmity
Is quelled for anyone who, thus
Refrains from such intoxicants -
So what, then, are the fourfold factors

Of stream-entry they possess?
It's when a noble trainee has
Experiential confidence, thus
In the Buddha, so they know -

'That Blessed One's perfected, and
Accomplished in true knowledge, and
In conduct, and in holiness -
A knower of the world, and thus

A teacher who is unsurpassed
For beings ready to be tamed -
A teacher of both gods and humans
Blessed, and enlightened, thus' -

And furthermore, then, they possess
Experiential confidence, thus
In the teaching, so they know -
'The teaching's well-expounded by

The Blessed One, immediate
Apparent in the present life
Inviting one to come and see
Applicable, and relevant

Accessible, thus, to the wise' -
And furthermore, then, they possess
Experiential confidence, thus
In the Saṅgha, so they know -

'The Blessed One's disciples are, thus
Practising the way that's good -
Direct, and true, and proper, too -
Consisting of the fourfold pairs

The eightfold individuals -
This Saṅgha of the Blessed One
Is worthy of the greatest gifts
And hospitality, as well as

Reverential greetings, thus -
A field of merit unsurpassed
For all that lives within the world' -
And furthermore, then, they possess

The virtues loved by noble ones -
Unbroken, and impeccable
Unblemished, and unmottled, thus
And leading on to liberation

Praised by people who are wise -
Ungrasped and unmistaken, and thus
Leading on to concentration -
These are thus the fourfold factors

Of stream-entry, they possess -
And what is thus the noble system
That they’ve clearly seen with wisdom?
A disciple in the training

Thus applies the mind, then, to
Conditional origination
Carefully and rationally -
‘When this exists, that comes to be

When this arises, that arises
And when this does not exist
Then this does not, thus, come to be
And from cessation, then, of this

Then that will, thereby, cease as well -
For ignorance is needed, then
For choices, thereby, to arise
And choices are required, then

For consciousness, thus, to arise
And consciousness is needed, then
For name-and-form, thus, to arise
And name-and-form are needed for

The sixfold senses to arise -
The sixfold senses are prescribed
For contact, thereby, to arise
And contact is required, then

For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise
And craving is required, then

For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus

For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -
When ignorance then fades away

And ceases, thus, without remainder
Choices, thereby, also cease -
When choices cease, then consciousness
Surceases, too, without remainder

And when consciousness surceases
Name-and-form will then surcease
When name-and-form, thereby, surcease
The sixfold senses then surcease

And when the sixfold senses cease
Then contact, thus, surceases too
When contact, thereby, then surceases
Feeling, thus, surceases too

When feeling, thereby, then surceases
Craving, thus, surceases too
When craving, thereby, then surceases
Grasping, thus, surceases too

When grasping, thereby, ceases then
Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -

When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -

So that is how this mass of suffering
Fades away and ceases, thus' -
And this is thus the noble system
That they've clearly seen with wisdom -

When a noble one has quelled
The fivefold fears and enmities
And has the fourfold factors, then
Of entry, thus, into the stream

And clearly sees and penetrates
The noble system, thus, with wisdom
Then they may, if they so wish
Thus advocate, then, of themselves -

‘I've no more rebirth, thus, in hell
The animal, or ghostly realms
I’ve finished with all realms of loss
Bad places, and the underworld

For I am a stream-enterer -
Not liable to be reborn
Within the underworld, and thus
I’m destined for awakening’” -

Thus, having heard the discourse on
The fivefold fears and enmities
The mendicants were satisfied
With what the Sage had thus described

The Origin and Disappearance of the World

An adaptation of the Lokasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now I will teach the origin
And disappearance of the world
So listen to me carefully
Apply your mind, and I will speak -

So what, then, is the origin
Thus, of the world, O mendicants?
Conditioned by the eye and sights
Eye consciousness arises, and

The meeting of the three is contact -
Contact is required, then
For feeling, thereby, to arise
And feeling is required, then

For craving, thereby, to arise
And craving is required, then
For grasping, thereby, to arise
And grasping, then, is needed for

Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then

For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -
So this is then the origin

Thus, of the world, and furthermore
Conditioned by the ear and sounds
Ear consciousness arises, and
The meeting of the three is contact -

Contact is required, then
For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise

And craving is required, then
For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -

Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So this is then the origin
Thus, of the world, and furthermore

Conditioned by the nose and smells
Nose consciousness arises, and
The meeting of the three is contact -
Contact is required, then

For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise
And craving is required, then

For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus

For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness to arise -
So this is then the origin
Thus, of the world, and furthermore
Conditioned by the tongue and tastes

Tongue consciousness arises, and
The meeting of the three is contact -
Contact is required, then
For feeling, thereby, to arise

And feeling is required, then
For craving, thereby, to arise
And craving is required, then
For grasping, thereby, to arise

And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise

And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -

So this is then the origin
Thus, of the world, and furthermore
Conditioned by the body, thereby
And its tactile objects, therein

Body consciousness arises
And their meeting, thus, is contact -
Contact is required, then
For feeling, thereby, to arise

And feeling is required, then
For craving, thereby, to arise
And craving is required, then
For grasping, thereby, to arise

And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise

And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -

So this is then the origin
Thus, of the world, and furthermore
Conditioned by the mind and thoughts
Mind consciousness arises, and

The meeting of the three is contact -
Contact is required, then
For feeling, thereby, to arise
And feeling is required, then

For craving, thereby, to arise
And craving is required, then
For grasping, thereby, to arise
And grasping, then, is needed for

Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then

For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -
So this is then the origin

Thus, of the world, O mendicants -
And what, then, is the disappearance
Of the world, O mendicants?
Conditioned by the eye and sights

Eye consciousness arises, and
The meeting of the three is contact -
Contact is required, then
For feeling, thereby, to arise

And feeling is required, then
For craving, thereby, to arise
Yet when that craving fades away
And ceases, thus, without remainder

Grasping, thereby, also ceases
And when grasping ceases, then
Becoming, thus, surceases too
And when becoming, thereby, ceases

Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness, thus, surcease -
So that is how this mass of suffering
Fades away, and thus surceases -
This is then the disappearance

Of the world, and furthermore
Conditioned by the ear and sounds
Ear consciousness arises, and
The meeting of the three is contact -

Contact is required, then
For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise

Yet when that craving fades away
And ceases, thus, without remainder
Grasping, thereby, also ceases
And when grasping ceases, then

Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases

Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering

Fades away, and thus surceases -
This is then the disappearance
Of the world, and furthermore
Conditioned by the nose and smells

Nose consciousness arises, and
The meeting of the three is contact -
Contact is required, then
For feeling, thereby, to arise

And feeling is required, then
For craving, thereby, to arise
Yet when that craving fades away
And ceases, thus, without remainder

Grasping, thereby, also ceases
And when grasping ceases, then
Becoming, thus, surceases too
And when becoming, thereby, ceases

Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness, thus, surcease -
So that is how this mass of suffering
Fades away, and thus surceases -
This is then the disappearance

Of the world, and furthermore
Conditioned by the tongue and tastes
Tongue consciousness arises, and
The meeting of the three is contact -

Contact is required, then
For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise

Yet when that craving fades away
And ceases, thus, without remainder
Grasping, thereby, also ceases
And when grasping ceases, then

Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases

Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering

Fades away, and thus surceases -
This is then the disappearance
Of the world, and furthermore
Conditioned by the body, thereby

And its tactile objects, therein
Body consciousness arises
And their meeting, thus, is contact -
Contact is required, then

For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise
Yet when that craving fades away

And ceases, thus, without remainder
Grasping, thereby, also ceases
And when grasping ceases, then
Becoming, thus, surceases too

And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases
Old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering
Fades away, and thus surceases -

This is then the disappearance
Of the world, and furthermore
Conditioned by the mind and thoughts
Mind consciousness arises, and

The meeting of the three is contact -
Contact is required, then
For feeling, thereby, to arise
And feeling is required, then

For craving, thereby, to arise
Yet when that craving fades away
And ceases, thus, without remainder
Grasping, thereby, also ceases

And when grasping ceases, then
Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -

When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -

So that is how this mass of suffering
Fades away, and ceases, then -
And this is thus the origin
And disappearance of the world" -

Then, having learnt the origin
And disappearance of the world
The mendicants were gladdened by
The freedom that had been described

Suppose a Lamp Depended on its Oil

An adaptation of the Saṁyojanasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“The fetters of desire and lust
Are tightened by the sensual pleasures -
When you only focus on
The pleasure that you get from them

Your craving, then, will thereby grow
And craving is required, then
For grasping, thereby, to arise
And grasping, thus, is needed, for

Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then

For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering

Emanates and comes to be -
Suppose a lamp depended on
Its oil and, thus, a wick to burn -
From time to time a person would, then

Add more oil and change the wick -
Thus, fed and fuelled by that, the lamp
Would burn for an extended time -
And in the same way, therefore, then

The fetters of desire and lust
Are tightened by the sensual pleasures -
When you only focus on
The pleasure that you get from them

Your craving, then, will thereby grow
And craving is required, then
For grasping, thereby, to arise
And grasping, thus, is needed, for

Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then

For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering

Emanates and comes to be -
The fetters of desire and lust
Are tightened by the sensual pleasures -
When you only focus on

The drawbacks of those pleasures, then
Your craving, thus, will thereby cease
When craving, therefore, then surceases
Grasping, thus, surceases too

When grasping, thereby, ceases then
Becoming, thus, surceases too
And when becoming, thereby, ceases
Rebirth, therefore, ceases too -

When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness, thus, surcease -

So that is how this mass of suffering
Fades away and ceases, thus -
Suppose a lamp depended on
Its oil and, thus, a wick to burn -

But no one added oil, thereby
Or changed the wick, therein, at all
Then as the fuel is used up, thus
And no more added, then, at all

The lamp would be extinguished, thus
Because it is not being fed
And in the same way, therefore, then
The fetters of desire and lust

Are tightened by the sensual pleasures -
When you only focus on
The drawbacks of those pleasures, then
Your craving, thus, will thereby cease

When craving, therefore, then surceases
Grasping, thus, surceases too
When grasping, thereby, ceases then
Becoming, thus, surceases too

And when becoming, thereby, ceases
Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases
Old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness, thus, surcease -
So that is how this mass of suffering
Fades away and ceases, thus" -

Then, having heard this discourse on
The fetters of desire and lust
The mendicants were satisfied
With what the Sage had thus described

It’s Like a Monkey in the Trees

An adaptation of the Assutavāsutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“It’s possible an average worldling
With no learning, might become
Dispassionate, revolted by
And liberated from this body

Made up of the elements -
So why, then, is this possible?
Rise and fall are thereby seen
As taking place within this body

Made up of the elements -
So it is seen as taken up
And also laid to rest, as well -
So that is why an average worldling

With no learning, might become
Dispassionate, revolted by
And liberated from this body -
But then as to that, thus, known

As ‘mind,’ and also ‘sentience’
And ‘consciousness,’ therefore, as well
An average worldling with no learning
Can’t become dispassionate

And therein disillusioned, and
Thus, liberated from that mind -
So why is this impossible?
Because, for an extended time

They’ve been attached, then, to this mind
And misconstrued it as their home
And thought that it was thus their own, as -
‘This is I, myself, and mine’ -

So that is why an average worldling
With no learning, can't become
Dispassionate, revolted by
And liberated from that mind -

An average worldling with no learning
Would be better off, therefore
To take, then, as the self, this body
Made up of the elements

Because this body's seen to last, thus
For a year, or two, or three
Or four, or five, or ten, or twenty
Thirty, forty, fifty, or

A hundred years, or even more -
But that which is, thus, labelled as
The 'mind,' and also 'sentience'
And 'consciousness,' therefore, as well

Arises, thus, as one thing, and
Then ceases as another, thus
Ad infinitum, through the day
And also through the night as well -

It's like a monkey in the trees -
It grabs a branch, and lets it go
Then grabs on to the next one, and
Then lets it go as well, and then

It grabs on to another one -
And so too, that which is thus known
As 'mind,' and also 'sentience'
And 'consciousness,' therefore, as well

Arises, thus, as one thing, and
Then ceases as another, thus
Ad infinitum, through the day
And also through the night as well -

A wise disciple in the training
Thus applies the mind, then, to
Conditional origination
Carefully and rationally -

‘When this exists, that comes to be
When this arises, that arises
And when this does not exist
Then this does not, thus, come to be

And from cessation, then, of this
Then that will, thereby, cease as well -
For ignorance is needed, then
For choices, thereby, to arise

And choices are required, then
For consciousness, thus, to arise
And consciousness is needed, then
For name-and-form, thus, to arise

And name-and-form are needed for
The sixfold senses to arise -
The sixfold senses are prescribed
For contact, thereby, to arise

And contact is required, then
For feeling, thereby, to arise
And feeling is required, then
For craving, thereby, to arise

And craving is required, then
For grasping, thereby, to arise
And grasping, then, is needed for
Becoming, thereby, to arise -

Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -

When ignorance then fades away
And ceases, thus, without remainder
Choices, thereby, also cease -
When choices cease, then consciousness

Surceases, too, without remainder
And when consciousness surceases
Name-and-form will then surcease
When name-and-form, thereby, surcease

The sixfold senses then surcease
And when the sixfold senses cease
Then contact, thus, surceases too
When contact, thereby, then surceases

Feeling, thus, surceases too
When feeling, thereby, then surceases
Craving, thus, surceases too
When craving, thereby, then surceases

Grasping, thus, surceases too
When grasping, thereby, ceases then
Becoming, thus, surceases too
And when becoming, thereby, ceases

Rebirth, therefore, ceases too -
When rebirth, thereby, then surceases
Old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness, thus, surcease -
So that is how this mass of suffering
Fades away and ceases, therefore' -
Seeing this, a noble one

Grows disillusioned, thus, with form
And feeling, and perception, and
Formations, thus, and consciousness
And being disillusioned, then

Desire fades away, and when
Desire fades away, they're freed
And when they're freed, they know they're freed
And thus it is, they understand -

'There will be no more rebirth, now
The holy life is thus complete
What must be done, has been achieved -
There's nothing further for this being'"

The Terror of the Fourfold Fuels

A concise adaptation of the Puttamaṁsasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, four fuels maintain
All beings that have thus been born
And those about to be reborn -
First, nutriment that’s edible -

Both solid, thus, or subtle too -
And contact, then, is second, and
Volition of the mind is third
And consciousness is then the fourth -

The nutriment that’s edible
Should, thus, be illustrated by
The story of the parents who
While in a desert, without food

Thus, killed their only child, thereby
And ate its flesh, just to survive
And as they thus consumed their child
They beat their breasts, and wailed, and cried -

And so it is I ask of you -
Now would they eat that food for fun
Indulgence, thus, or decoration?
Or would they just eat that food

So they could get across the desert?
Nutriment that’s edible
Is therefore like the child’s flesh
And when such fuel is thereby known

Desire for the fivefold senses
Is completely understood
And when the senses are, thus, known
The bonds of rebirth are unbound -

And contact as a nutriment
Should, thus, be illustrated by
The story of the cow that has been
Stripped of hide, and can't escape

The bites of creatures everywhere
Whatever place she tries to run to -
Nutriment as contact, then
Should therefore be regarded, thus

And when such fuel is thereby known
The threefold feelings are perceived
Of pleasant, painful, thus, and neutral -
When those feelings are well-known

Then nothing more needs to be done -
And then volition of the mind
Should thus be illustrated by
A pit of charcoal, burning bright

And deeper than a man is high
And when someone who wanders by
Who wants to live, and not to die
Is seized and dragged towards the pit

Their will would therefore wish to be
As far away as they can be -
So thus volition of the mind
Should therefore be regarded, thus

And when such fuel is thereby known
The threefold cravings are perceived -
The craving, thus, for sensual objects
And the craving for existence

And the lust for non-existence -
When those cravings are well-known
Then nothing more needs to be done -
Then consciousness as nutriment

Should, thus, be illustrated by
The story of the robber, who
Is seized and taken to the king
Who thus determines that he should

Be smitten by one hundred spears
At dawn, and noon, and evening -
Now would that man experience
Intense distress and suffering, thus

From being, therefore, smitten by
Three hundred spears every day?
And so the mind should be perceived
For consciousness as fuel is thus

And when such fuel is understood
Then name-and-form are well-perceived
When name-and-form are, thus, well-known
Then nothing more needs to be done" -

Thus, having heard the discourse on
The terror of the fourfold fuels
The mendicants were satisfied
With what the Sage had thus described

Skilled In All The Elements

An adapted excerpt from the Bahudhātukasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He first addressed the mendicants
Then to Ānanda, thus, he spoke -

“A mendicant is qualified
As an ‘astute inquirer,’ thus
When in the elements they’re skilled” -
“But how, sir, is a mendicant

Thus qualified to be, therefore
Thus, ‘skilled in all the elements?’”
“There are, thus, eighteen elements -
The element, then, of the eye

The element of sight, as well
And then the element, thus, of
Eye consciousness, and next there is
The element, then, of the ear

The element of sound, as well -
And then the element, thus, of
Ear consciousness, and next there is
The element, then, of the nose

The element of smell, as well
And then the element, thus, of
Nose consciousness, and next there is
The element, then, of the tongue

The element of taste, as well
And then the element, thus, of
Tongue consciousness, and next there is
The body element, therein

The element of touch, as well
And then the element, therefore
Of body consciousness, thus, and
The element, then, of the mind

The element of thoughts, as well
And then the element, therein
That's made up of mind consciousness -
When once they know and see, thereby

These eighteen elements, therein
A mendicant is qualified as
'In the elements, thus, skilled'" -
"But could there be another way

A mendicant is qualified
As 'skilled in all the elements?'"
"Oh yes, Ānanda, yes, there could -
There are yet six more elements -

The elements, therefore, of earth
And water, fire, and air, as well
And space, thereby, and consciousness -
When once they know and see, thereby

These sixfold elements, therein
A mendicant is qualified as
'In the elements, thus, skilled'" -
"But could there be another way

A mendicant is qualified
As 'skilled in all the elements?'"
"Oh yes, Ānanda, yes, there could -
There are yet six more elements -

The elements of pain and pleasure
Happiness, and sadness, too
And equanimity, therein
And lastly, then, there's ignorance -

When once they know and see, thereby
These sixfold elements, therein
A mendicant is qualified as
'In the elements, thus, skilled'" -

"But could there be another way
A mendicant is qualified
As 'skilled in all the elements?'"
"Oh yes, Ānanda, yes, there could -

There are yet six more elements
And these are sensuality
Renunciation, then, as well
And malice, thus, and good will, too

And cruelty, then, and harmlessness -
When once they know and see, thereby
These sixfold elements, therein
A mendicant is qualified as

‘In the elements, thus, skilled’” -
“But could there be another way
A mendicant is qualified
As ‘skilled in all the elements?’”

“Oh yes, Ānanda, yes, there could -
There are yet three more elements -
The sensual realm is first, and then
The realm of incandescent form

And then there is the formless realm -
When once they know and see, thereby
These threefold elements, therein
A mendicant is qualified as

‘In the elements, thus, skilled’” -
“But could there be another way
A mendicant is qualified
As ‘skilled in all the elements?’”

“Oh yes, Ānanda, yes, there could -
There are yet two more elements -
The element that is conditioned
And the unconditioned one -

When once they know and see, thereby
These twofold elements, therein
A mendicant is qualified as
‘In the elements, thus, skilled’”

Proliferation of Perceptions

An adaptation of the Saññānānattasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now listen to me carefully
Apply your minds, and I will speak -
Diversity of elements
Will lead to the arising of

Proliferation of perceptions -
And then that will, thus, create
Diversity, thereby, of thoughts -
Diversity of thoughts will cause

Diversity, then, of desires
And then that will, thus, create
Diversity, therein, of passions
And, therefore, the rising of

Diversity of searches, then -
And what, then, is this thing we call
Diversity of elements?
The element of sight, thus, and

The element of sound, then, and
The element of smell, and then
The element of taste, as well
The element of touch, and thus

The element, then, of idea -
This is what is therefore called
Diversity of elements -
So how, then, does it all arise?

The element of sight will cause
Perception, thus, of sights to rise
And that perception then gives rise
To thoughts that are, therefore, of sights

And thoughts of sights will then create
A deep desire, therein, for sights
And that desire will then create
A longing passion, thus, for sights

And then that passion will create
A hunting after, then, for sights -
The element of sound will cause
Perception, thus, of sounds to rise

And that perception then gives rise
To thoughts that are, therefore, of sounds
And thoughts of sounds will then create
A deep desire, therein, for sounds

And that desire will then create
A longing passion, thus, for sounds
And then that passion will create
A hunting after, then, for sounds -

The element of smell will cause
Perception, thus, of smells to rise
And that perception then gives rise
To thoughts that are, therefore, of smells

And thoughts of smells will then create
A deep desire, therein, for smells
And that desire will then create
A longing passion, thus, for smells

And then that passion will create
A hunting after, then, for smells -
The element of taste will cause
Perception, thus, of tastes to rise

And that perception then gives rise
To thoughts that are, therefore, of tastes
And thoughts of tastes will then create
A deep desire, therein, for tastes

And that desire will then create
A longing passion, thus, for tastes
And then that passion will create
A hunting after, then, for tastes -

The element of touch will cause
Perception, thus, of touch to rise
And that perception then gives rise
To thoughts that are, therefore, of touch

And thoughts of touch will then create
A deep desire, therein, for touch
And that desire will then create
A longing passion, thus, for touch

And then that passion will create
A hunting after, then, for touch -
The element, then, of idea
Leads to the arising of

Perception, therefore, of ideas -
That perception then gives rise
To thoughts that are about ideas
And thoughts about ideas create

A deep desire, then, for ideas
And that desire will then create
A longing passion for ideas
And then that passion will create

A hunting after, for ideas -
So that is how diversity
Of elements will lead to the
Proliferation of perceptions

Which, in turn, gives rise, then, to
Diversity, thereby, of thoughts -
Diversity of thoughts then cause
Diversity, thus, of desires

And then that will, thus, create
Diversity, therein, of passions
And, therefore, the rising of
Diversity of searches, then" -

Thus, having heard the discourse on
Proliferation of perceptions
Everyone was satisfied
With what the Sage had thus described

Cessation of all Suffering

Adapted from the 'Visuddhimagga,' Chapter XVI

The Noble Truth that is cessation
Of all suffering, is thus known as
That which is the ending of
The antecedent craving, then

Because cessation of all pain
Is when its origin is gone
For only then will peace arise
And so it can't be otherwise -

"Just as a tree will grow again
While yet its root remains unharmed
So when there's craving yet instated
Pain is ever replicated" -

This is thus the reason why
When Buddha taught the end of pain
He also therefore then described
Cessation of its origin

For Buddhas will, like lions, act
Who fight the hunter, not the arrow
Dealing with the root of suffering
Not its useless fruit of sorrow

Meanwhile, others act like dogs
Who fight the clod, and not the man
So thus they strike at suffering's fruit
Instead of going for the root

The 'antecedent craving,' then
Is that which brings forth more becoming
And which has been classed, therein
As 'sensual craving,' and so on

The path, then, is called 'fading off'
For "when desires fade away
A noble one's emancipated" -
Thus, remainderless cessation

Rises from the fading off
And this is due, respective to
Complete eradication of
Innate inherent tendencies -

As to the meaning thus contained
Within this fading and cessation
All of them are synonyms
That mean the peace within Nirvana

For when craving fades away
Upon the reaching of Nirvana
It is called a ‘fading off’
And a ‘cessation of Samsara’

Thus in this, there comes to be
A total letting go of craving
Since there’s no dependence, here
Upon the cords of sense desires

So it’s known as ‘giving up’
‘Relinquishing,’ and ‘letting go’
And ‘not relying on’ desire
Or greed and hatred, and so on -

Its aspect, then, is one of peace
Its function, thus, is not to die
Or it can also be to comfort
Manifested as the signless

Which is therefore free of marks
Or manifested, therein, as
Perception non-diversified -
“For due to eye, and its viewed object

Consciousness of eye arises
Consonance of which is contact
This condition causes feeling
What one feels, that one perceives

What one perceives, one thinks about
And thinking, then, diversifies
And once he has diversified
A man is then beset with past

And future, thus, and present objects” -
With Nirvana, though, it’s gone
With neither absence, nor the presence
Of the future, past, and present -

Thus, Nirvana’s apprehended
By the means appropriate -
The way of virtue, concentration
And the deepest understanding

Echoes of the Summoner

An adaptation of the Āṇisutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“So once upon a time, there was
A barrel-drum called Summoner
And over time, the drumheads split
And plugs were thus inserted, then -

Eventually, there came a time, when
Both the drumheads disappeared
And just a mass of plugs remained -
So likewise, in a future time

There will be those who do not listen
To the teachings, and the doctrines
Spoken by the Blessed One -
Profound in meaning, and transcendent

Clarifying emptiness -
They will not deem those doctrines, as
Worth listening to and mastering
And will not try to understand -

For they will want to hear, instead
The discourses composed by poets -
Fancy words and echoes, thus
Composed by those outside the Dharma

Or just spoken by disciples -
And will think those doctrines are
Worth listening to and mastering -
So that is how the teachings, which are

Spoken by the Blessed One -
Profound in meaning, and transcendent
Clarifying emptiness -
Will fade away and disappear -

So therefore, you should train like this -
‘When teachings spoken by the Buddha -
Deep in meaning, and transcendent
Clarifying emptiness -

Are being taught, then we will listen -
We will try to understand
And deem those teachings, therefore, as
Worth listening to and mastering’” -

Then having heard the discourse on
The echoes of the Summoner
The mendicants were satisfied
With what the Sage had thus decribed

Consciousness is Like a Fire

An adapted excerpt from the Mahātaṇhāsaṅkhayasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“The Blessed One, in many ways
Has stated consciousness to be
Dependently originated
Since, without a cause, thereby

Then consciousness won’t come to be -
For consciousness is reckoned by
The genesis dependent, thus
Upon which it arises, then -

So that which is dependent on
The eye and sights, is thereby reckoned
As eye consciousness, therein
And that which is dependent on

The ear and sounds, is thereby reckoned
As ear consciousness, therein
And that which is dependent on
The nose and smells, is thereby reckoned

As nose consciousness, therein
And that which is dependent on
The tongue and tastes, is thereby reckoned
As tongue consciousness, therein

And that which is dependent on
The body, thus, and touches, too
Will therefore be considered, then
As body consciousness, therein

And that which is dependent on
The mind and its ideas, then
Is what will therefore be considered
As mind consciousness, therein -

It’s just like fire, which is thereby
Reckoned, then, according to
The genesis dependent, thus
Upon which it will thereby burn -

For that which burns, dependently
On logs, is reckoned a log fire
And that which burns, dependently
On twigs, is reckoned a twig fire

And that which burns, dependently
On grass, is reckoned a grass fire
And that which burns, dependently
On dung, is reckoned a dung fire

And that which burns, dependently
On husks, is reckoned a husk fire
And that which burns, dependently
On rubbish, is a rubbish fire -

In the same way, we can say that
Consciousness is reckoned by
The genesis dependent, thus
Upon which it arises, then”

They Speak, Thus, of Cessation, Sir

An adaptation of the Ānandasutta

While the Buddha was abiding
At Sāvatthī, in the Wood
Ananda came, and bowed to him
And to the Buddha, then, he said -

“They speak, thus, of cessation, sir -
To what, my lord, do they refer?”
“Ananda, form’s impermanent
And thus it is conditioned, too

Dependently originated
Liable to end, and vanish
Fade away, and thereby cease -
So its cessation is, therein

What this cessation thus refers to -
Feeling is impermanent
So thus it is conditioned, too
Dependently originated

Liable to end, and vanish
Fade away, and thereby cease -
So its cessation is, thus, to
What this cessation thus refers -

Perception is impermanent
So thus it is conditioned, too
Dependently originated
Liable to end, and vanish

Fade away, and thereby cease -
So its cessation is, therein
What this cessation thus refers to -
Choices are impermanent

So thus they are conditioned, too
Dependently originated
Liable to end, and vanish
Fade away, and thereby cease -

So their cessation is, therein
What this cessation thus refers to -
And then consciousness, is thereby
Also, thus, impermanent

And so it is conditioned, too
Dependently originated
Liable to end, and vanish
Fade away, and thereby cease -

So its cessation is, therein
What this cessation thus refers to -
When they speak, thus, of cessation
These are what they, thus, refer to" -

Having heard this discourse on
Cessation of the aggregates
Ananda was most satisfied
With what the Sage had thus described

Continuation in the Round

An adapted excerpt from the Mahātaṇhāsaṅkhayasutta

A being, then, will thus be nurtured
In its mother's womb, thereby
For nine or tenfold months, and thus
With great anxiety, therein

It's carried as a heavy burden -
When those months have thereby passed
In pain, the mother then gives birth
At great risk to her heavy burden

And then once the infant's born
It's nourished by the mother's blood -
For mother's milk is seen as blood
Within the Noble training, thus -

And as the child evolves and grows
Their faculties will then mature -
At first, they just play childish games
But then develop even further

So they entertain themselves
Supplied, and thus provided with
The fivefold kinds of stimulation -
Sights known by the eye, which are

Desirable, agreeable
Arousing, sensual, and pleasant -
Sounds known by the ear, which are
Desirable, agreeable

Arousing, sensual, and pleasant -
Smells known by the nose, which are
Desirable, agreeable
Arousing, sensual, and pleasant -

Tastes known by the tongue, which are
Desirable, agreeable
Arousing, sensual, and pleasant -
And the touch that is then known

Thus, by the body, therefore, that's
Desirable, agreeable
Arousing, sensual, and pleasant -
And upon the sight, therefore

Of something seen, then, by their eyes
Then if it's pleasant, they desire it
If it's not, then they dislike it
So it is that they abide, thus

Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and

The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -
Being so engaged, therefore

In favouring, and opposition
Any feeling they encounter -
Pleasant, painful, thus, or neutral -
They approve, then, of that feeling

Welcome it, and cling to it
And in this way, delight arises -
Such delight is grasping, thus
And grasping, then, is needed for

Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then

For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering

Emanates and comes to be -
And when their ears detect a sound
Then if it's pleasant, they desire it
If it's not, then they dislike it

So it is that they abide, thus
Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience

The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -

Being so engaged, therefore
In favouring, and opposition
Any feeling they encounter -
Pleasant, painful, thus, or neutral -

They approve, then, of that feeling
Welcome it, and cling to it
And in this way, delight arises -
Such delight is grasping, thus

And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise

And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -

So that is how this mass of suffering
Emanates and comes to be -
And when their nose detects a smell
Then if it's pleasant, they desire it

If it's not, then they dislike it
So it is that they abide, thus
Lacking mindfulness of body
And expansiveness of heart

And cannot, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states

Will cease, therefore, without remainder -
Being so engaged, therefore
In favouring, and opposition
Any feeling they encounter -

Pleasant, painful, thus, or neutral -
They approve, then, of that feeling
Welcome it, and cling to it
And in this way, delight arises -

Such delight is grasping, thus
And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus

For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress

And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -
And when their tongue, a flavour savours

If it’s pleasant, they desire it
If it’s not, then they dislike it
So it is that they abide, thus
Lacking mindfulness of body

And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and
The liberation, then, by wisdom

Where those bad, unskillful states
Will cease, therefore, without remainder -
Being so engaged, therefore
In favouring, and opposition

Any feeling they encounter -
Pleasant, painful, thus, or neutral -
They approve, then, of that feeling
Welcome it, and cling to it

And in this way, delight arises -
Such delight is grasping, thus
And grasping, then, is needed for
Becoming, thereby, to arise -

Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then
For old age, death, and thereby sorrow

Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering
Emanates and comes to be -

And when their body feels a touch
Then if it's pleasant, they desire it
If it's not, then they dislike it
So it is that they abide, thus

Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience
The freedom of the heart, thus, and

The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -
Being so engaged, therefore

In favouring, and opposition
Any feeling they encounter -
Pleasant, painful, thus, or neutral -
They approve, then, of that feeling

Welcome it, and cling to it
And in this way, delight arises -
Such delight is grasping, thus
And grasping, then, is needed for

Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise
And rebirth is essential, then

For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -
So that is how this mass of suffering

Emanates and comes to be -
And when a thought comes to their mind
Then if it's pleasant, they desire it
If it's not, then they dislike it

So it is that they abide, thus
Lacking mindfulness of body
And expansiveness of heart
And cannot, thus, experience

The freedom of the heart, thus, and
The liberation, then, by wisdom
Where those bad, unskillful states
Will cease, therefore, without remainder -

Being so engaged, therefore
In favouring, and opposition
Any feeling they encounter -
Pleasant, painful, thus, or neutral -

They approve, then, of that feeling
Welcome it, and cling to it
And in this way, delight arises -
Such delight is grasping, thus

And grasping, then, is needed for
Becoming, thereby, to arise -
Becoming, then, is needed, thus
For rebirth, thereby, to arise

And rebirth is essential, then
For old age, death, and thereby sorrow
Lamentation, pain, distress
And states of sadness to arise -

And such is then the origin
The emanation, and the growth, thus
Of this mass of suffering, and
Continuation in the round

Birth as Suffering

Adapted from the Visuddhimagga, Chapter XVI

In the truth of suffering, then
The pain of birth has many meanings -
Those recalling past lives know
That in such cases, it's becoming -

Birth is also then the aspect
Of whatever, thus, is formed
And birth which comes from consciousness
That's first arisen in the womb

Is what is known as rebirth-linking -
When we say that "he was born"
Then this is known as parturition
And for one who's not rejected

Thus, according to their birth
In that case, then, it's known as clan
And when it is a Noble Birth
It's virtue of the Blessed One

So birth should thus be contemplated
As the manifesting, then
Of any aggregates appearing
In all beings when they're born -

Its aspect is the genesis
In any sphere of becoming
And it functions to consign to
Certain spheres of becoming

Manifested from this, as
A rising from a past becoming
Or it manifests, therein
As just the variedness of pain -

But why is birth a suffering, then?
Because it is the basis, thus
For many kinds of pain, therein -
Intrinsic suffering, that of change

And then the suffering of formations
And the suffering that's concealed
And that which is, thus, evident -
Each one direct, or indirect -

Intrinsic suffering is the essence
And the name, and painfulness
Of physical and mental feelings
Which arise in painfulness

And pleasant feelings which arise
Are sufferings of impermanence
Because they are a cause of pain
At any time they go through change

And feeling that's equanimous
Is suffering of formations, and
Dependent on the aggregates
And overwhelmed by rise and fall -

Such bodily and mental pain
As earache, toothache, and the fever
That is born of lust and hate
Is thus called hidden suffering, as

Through questions only, it's revealed
And thus it is not evident -
Or it can also be the sufferings
Of attachment, loss, and so on

As concealed in temporary pleasures
Such as wealth, or fame, or youth -
Afflictions, then, that are produced
Through torturing, and gross abuse

Is suffering that is evident
Because it can be known, therefore
Without the need of questioning
For thus the wounds are evident -

Of all the sufferings listed here
Intrinsic suffering is direct
And all the rest are indirect
Because they are the basis for

One kind of suffering or another -
Birth is suffering here, because
It is the basis for the suffering
In the states of loss, and also

That which fills the human world -
This suffering, therefore, has been classed
As that which is, thus, ‘rooted in
Descent into the mother’s womb’

And as such, then, it is described -
“When born inside the mother’s womb
A being, then, is not inside
A sapphire, rose, or snow-white lotus

Quite conversely, then, he is
Just like a worm in rotting fish
In cesspools, or in rotting dough
Born in the belly in a place

Between the stomach and the rectum
And the lining and the backbone
In a place that’s very cramped
And very dark, and thus pervaded

By the odours coming from
The bile, the blood, the excrement
The gorge, saliva, and so on -
A place, therefore, that’s very loathsome -

After rebirth in the womb
For ten months, then, he undergoes
Excessive suffering, cooked like pudding
In a steaming bag of heat

And when the mother quickly stumbles
Sits down, moves, or turns around
He must endure the added pain
Of being shoved, and tossed around

And also there’s the searing pain
As though he’s reborn in the cold hells
When his mother drinks cold water
Or he thinks that embers plunder

When she swallows something hotter
Yet again, there is the torture
When she eats acidic fodder
And it’s like he’s being pickled -

Then there is the racking torment
In the act of parturition
When he’s twisted upside-down
Flung through the passage from the womb

And lugged out through its narrow mouth -
A mammoth through a tiny hole -
As if with rocks he’s in collision
Such the pain of parturition -

After he has, thus, been born
His body, like a tender wound
Is bathed and washed and rubbed with cloths
Just like the pricks of needle points

Or slashes of a razor blade
And once he is outside the womb
A life of suffering there awaits -
Thus, birth is basis of all pain” -

And afterwards, there is the suffering
Rooted in self-violence
In those who mortify themselves
Or starve in anger, and so on -

And that arising in the person
Flogged and beaten, or imprisoned
Is the suffering that is rooted
In the violence of others -

Suffering is, thus, prevalent
In all the realms and all the states
And birth is where it all begins
As, thus, the Ancient Ones have said -

“Were no one born in hell again
The racking pain of scorching fires
And all the rest could not take place
Thus, Buddha said that birth is pain

And all the pain that beasts endure
Enslaved, and whipped, and killed for food
Their birth alone will pain procure
Birth as a beast, this pain ensures -

And ghosts endure varieties
Of hunger, thirst, heat, cold, and fear
Their birth ensures this misery
So birth's the source of suffering here -

The pain we feel upon emergence
After months inside the womb
Would not ensue without rebirth -
That birth is pain, there is no doubt

But why should I elaborate?
Can there exist a painful state
If birth did not, thus, happen first?
So therefore, the Enlightened One

When he expounded suffering, then
In his great wisdom, he took care
To first announce rebirth as pain -
The one condition needed there"

Reward, and Drawback, and Escape

An adapted excerpt from the Assādasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Before the time I was awakened -
Not awake, but yet intent -
This thought, thereby, then came to me -
‘So what is the reward and thus

The drawback, and escape therein
Within the fivefold aggregates?
The pleasure and the happiness
Arising thus from form, thereby

Are therefore its reward, and then
Impermanence and suffering, and
Destructibility, therein
Will be its drawback, thus, and then

Removal and abandonment
Of greed, desire, and lust for form
Will thereby, thus, be its escape -
The pleasure and the happiness

Arising thus from feeling, then
Are therefore its reward, and then
Impermanence and suffering, and
Destructibility, therein

Will be its drawback, thus, and then
Removal and abandonment
Of greed, desire, and lust for feeling
Will be its escape, therein -

The pleasure and the happiness
Arising from perception, then
Are therefore its reward, and then
Impermanence and suffering, and

Destructibility, therein
Will be its drawback, thus, and then
Removal and abandonment
Of lust and craving for perception

Will be its escape, therein -
The pleasure and the happiness
Arising thus from choices, then
Are therefore their reward, and then

Impermanence and suffering, and
Destructibility, therein
Will be their drawback, thus, and then
Removal and abandonment

Of greed, desire, and lust for choices
Will be their escape, therein -
The pleasure and the happiness
Arising thus from consciousness

Are therefore its reward, and then
Impermanence and suffering, and
Destructibility, therein
Will be its drawback, thus, and then

Removal and abandonment
Of lust and greed for consciousness -
And all the grasping aggregates -
Will thereby, thus, be its escape'" -

Then, having heard the discourse on
Reward, and drawback, and escape
The mendicants were gladdened by
The freedom that had been described

The Reckoning

An adaptation of the Dutiyaaññatarabhikkhusutta

While the Buddha was abiding
At Sāvatthī, in the Grove
A mendicant went up to him
And to the Buddha, thus, he spoke -

“O may the Blessed One explain
The Dharma, thus, in brief, I pray
And then I’ll go into retreat
Secluded, resolute, and keen” -

“O mendicant, you’re measured by
Your underlying tendencies
And therefore you are reckoned by
What you are measured, thus, against -

You are not measured, then, by what
You have no tendencies, thus, for
And therefore you’re not reckoned by
What you’re not measured, thus, against” -

“It's understood, Enlightened One!
And comprehended, Holy One!”
“But how, then, do you understand
The detailed meaning of this statement?”

“If you have an underlying
Tendency for form, thereby
Then that is what you're measured by -
And what you are, then, reckoned by

Is what you're measured, thus, against -
And if you have an underlying
Tendency for feeling, then
Then that is what you're measured by -

And what you are, then, reckoned by
Is what you're measured, thus, against -
And if you have an underlying
Tendency, then, for perception

That is what you're measured by -
And what you are, then, reckoned by
Is what you're measured, thus, against -
And if you have an underlying

Tendency for choices, then
Then that is what you're measured by -
And what you are, then, reckoned by
Is what you're measured, thus, against -

And if you have an underlying
Tendency for consciousness
Then that is what you're measured by -
And what you are, then, reckoned by

Is what you're measured, thus, against -
But if you have no underlying
Tendency for form, thereby
Then you're not measured, thus, by that

And therefore you’re not reckoned by
What you’re not measured, thus, against -
And if you have no underlying
Tendency for feeling, then

You are not measured, thus, by that
And therefore you’re not reckoned by
What you’re not measured, thus, against -
And if you have no underlying

Tendency, then, for perception
You're not measured, thus, by that
And therefore you’re not reckoned by
What you’re not measured, thus, against -

And if you have no underlying
Tendency for choices, then
You are not measured, thus, by that
And therefore you’re not reckoned by

What you’re not measured, thus, against -
And if you have no underlying
Tendency for consciousness
Then you're not measured, thus, by that

And therefore you're not reckoned by
What you're not measured, thus, against -
So that is how I understand
The detailed meaning of your statement" -

"Very good, O mendicant!
It's good, then, that you understand
The meaning, thus, of what I said -
If you had asked me to explain

Then my response would be the same -
For this indeed, is what it means
And you should bear it in your mind" -
So then the mendicant rejoiced

In what the Blessed One had voiced
And got up from his seat, and then
Prostrated to the Blessed One
And circumambulated him

And left, and went into retreat -
Secluded, resolute, and keen -
And very soon he realised
The ending of the holy path

According to his own insight -
And so it was, he understood -
"There will be no more rebirth, now
The holy life is thus complete

What must be done has been achieved -
There's nothing further for this being" -
Thus it was he realised
Perfection in this very life

Arising, Vanishing, and Change

An adaptation of the Dutiyaānandasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to Ananda, then, he spoke -

“Suppose they were to ask you, then
‘What are the things, thereby, for which
Arising, thus, and vanishing
And constant change were evident?

And what, then, are the things for which
Arising, thus, and vanishing
And constant change will thus be clear?
And what, then, are the things for which

Arising, thus, and vanishing
And constant change is evident?’
So how, then, would you thus respond?”
“My answer, then, would be like this -

‘Whatever thus of form, then, which
Has passed, surceased, and thereby perished
Its arising, vanishing
And constant change were evident -

Whatever thus of feeling, which
Has passed, surceased, and thereby perished
Its arising, vanishing
And constant change were evident -

Whatever of perception, which
Has passed, surceased, and thereby perished
Its arising, vanishing
And constant change were evident -

Whatever choices, thereby, which
Have passed, surceased, and thereby perished
Their arising, vanishing
And constant change were evident -

And then whatever consciousness
Has passed, surceased, and thereby perished
Its arising, vanishing
And constant change were evident -

Whatever form is not yet born
And has not yet thus manifested
Its arising, vanishing
And constant change will thus be clear -

Whatever feeling's not yet born
And has not yet thus manifested
Its arising, vanishing
And constant change will thus be clear -

And then whatever of perception
Is still waiting to be born
And has not yet thus manifested
Its arising, vanishing

And constant change will thus be clear -
Whatever choices aren't yet born
And have not yet thus manifested
Their arising, vanishing

And constant change will thus be clear -
And then whatever consciousness
Is yet still waiting to be born
And has not yet thus manifested

Its arising, vanishing
And constant change will thus be clear -
Whatever form has thus been born
And has already manifested

Its arising, vanishing
And constant change is evident -
Whatever feeling has been born
And has already manifested

Its arising, vanishing
And constant change is evident -
And then whatever of perception
Has already, thus, been born

And has already manifested
Its arising, vanishing
And constant change is evident -
Whatever choices have been born

And have already manifested
Their arising, vanishing
And constant change is evident -
And then whatever consciousness

Has also, thereby, thus been born
And has already manifested
Its arising, vanishing
And constant change is evident' -

So that is how I would respond" -
"Ananda, that is excellent -
It's very good that you can answer
Such a question put to you -

If I was asked to, thus, explain
Then my response would be the same -
For these indeed are things for which
Arising, then, is evident

And vanishing is evident
And constant change is evident -
So that is therefore how one should
Respond to such a question, then"

The Fivefold Aggregates

An adaptation of the Khandhasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, now I will teach
The fivefold aggregates, and thus
The fivefold grasping aggregates -
So listen to me carefully

Apply your minds, and I will speak -
Whatever kind of form at all -
Of past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Will be materiality

And called the aggregate of form -
And any feeling whatsoever -
Past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Is therefore sensitivity

And called the aggregate of feeling -
All perception whatsoever -
Past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Is thus conception, which is called

The aggregate, thus, of perception -
All formations whatsoever -
Past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Are bundles, then, of karma, called

The aggregate, thus, of formations -
Any consciousness whatever -
Past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Is cognisance that's known, then, as

The aggregate of consciousness -
So these are, therefore, what are called
The fivefold aggregates, therein -
And what, then, are the ones we call

The fivefold grasping aggregates?
Whatever kind of form at all -
Of past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Which is, thus, tainted by defilements

And is fuel for grasping, then
Is thereby, therefore, what is called
The grasping aggregate of form -
And any feeling whatsoever -

Past or future, or the present
Or internal, or external
Gross or subtle, far or near
Inferior, superior

Both in the mass, and totally -
Which is, thus, tainted by defilements
And is fuel for grasping, then
Is thereby, therefore, what is called

The grasping aggregate of feeling -
All perception whatsoever -
Past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Which is, thus, tainted by defilements

And is fuel for grasping, then
Is called the grasping aggregate, thus
Of perception, therein, and then
All formations whatsoever -

Past or future, or the present
Or internal, or external
Gross or subtle, far or near
Inferior, superior

Both in the mass, and totally -
Which are, thus, tainted by defilements
And are fuel for grasping, then
Are called the grasping aggregate, thus

Of formations, therein, and then
Any consciousness whatever -
Past or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Which is, thus, tainted by defilements

And is fuel for grasping, then
Is called the grasping aggregate
Of consciousness, therein, so therefore
All of these are what are called

The fivefold grasping aggregates” -
Then, having heard this wondrous discourse
Everyone was gladdened by
The wisdom that had been described

To See Things As They Truly Are

An adaptation of the Soṇasutta

While the Buddha thus abode
At Rājagaha, in the Grove
He sat upon his mat, and then -
To layman Soṇa, thus, he spoke -

“So, there are those who, based on form -
Which is impermanent, therein
And suffering, and destructible -
Regard themselves as ‘I am better’

Or ‘I’m equal,’ or ‘I’m worse’
But that is just a failure, thus
To see things as they truly are -
And there are those who, based on feeling -

Which is thus impermanent
And suffering, and destructible -
Regard themselves as ‘I am better’
Or ‘I’m equal,’ or ‘I’m worse’

But that is just a failure, thus
To see things as they truly are -
And also there are those, then, who
Based only on perception, thus -

Which is impermanent, therein
And suffering, and destructible -
Regard themselves as ‘I am better’
Or ‘I’m equal,’ or ‘I’m worse’

But that is just a failure, thus
To see things as they truly are -
And there are those who, based on choices -
Which are thus impermanent

And suffering, and destructible -
Regard themselves as ‘I am better’
Or ‘I’m equal,’ or ‘I’m worse’
But that is just a failure, thus

To see things as they truly are -
And also there are those, then, who
Based only, thus, on consciousness -
Which is impermanent, therein

And suffering, and destructible -
Regard themselves as ‘I am better’
Or ‘I’m equal,’ or ‘I’m worse’
But that is just a failure, thus

To see things as they truly are -
And there are those who, based on form -
Which is impermanent, therein
And suffering, and destructible -

Do not regard themselves, thereby
As ‘I am better,’ or ‘I’m equal’
Or ‘I am inferior’
And that is thus the only way

To see things as they truly are -
And there are those who, based on feeling -
Which is thus impermanent
And suffering, and destructible -

Do not regard themselves, thereby
As ‘I am better,’ or ‘I’m equal’
Or ‘I am inferior’
And that is thus the only way

To see things as they truly are -
And also there are those, then, who
Based only on perception, thus -
Which is impermanent, therein

And suffering, and destructible -
Do not regard themselves, thereby
As ‘I am better,’ or ‘I’m equal’
Or ‘I am inferior’

And that is thus the only way
To see things as they truly are -
And there are those who, based on choices -
Which are thus impermanent

And suffering, and destructible -
Do not regard themselves, thereby
As ‘I am better,’ or ‘I’m equal’
Or ‘I am inferior’

And that is thus the only way
To see things as they truly are -
And also there are those, then, who
Based only, thus, on consciousness -

Which is impermanent, therein
And suffering, and destructible -
Do not regard themselves, thereby
As ‘I am better,’ or ‘I’m equal’

Or ‘I am inferior’
And that is thus the only way
To see things as they truly are -
If form is thus impermanent

And suffering, and destructible
It cannot be regarded thus, as
‘This is mine,’ or ‘I am this,’ or
‘This is thus myself, therein’ -

If feeling is impermanent
And suffering, and destructible
It cannot be regarded thus, as
‘This is mine,’ or ‘I am this,’ or

‘This is thus myself, therein’ -
And also if perception is
Impermanent, and suffering, and
Susceptible to perishing

It cannot be regarded thus, as
‘This is mine,’ or ‘I am this,’ or
‘This is thus myself, therein’ -
If choices are impermanent

And suffering, and destructible
They cannot be regarded thus, as
‘This is mine,’ or ‘I am this,’ or
‘This is thus myself, therein’ -

If consciousness, then, also is
Impermanent, and suffering, and
Susceptible to perishing
It cannot be regarded thus, as

‘This is mine,’ or ‘I am this,’ or
‘This is thus myself, therein’ -
So Soṇa, you should see with insight
Any form, then, whatsoever -

Past, or future, or the present
Or internal, or external
Gross or subtle, far or near
Inferior, superior

Both in the mass, and totally
With perfect understanding, as -
‘This is not mine, I am not this
And this is not myself, therein’ -

And you should also see with insight
Any feeling whatsoever -
Past, or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally
With perfect understanding, as -

‘This is not mine, I am not this
And this is not myself, therein’ -
And you should also see with insight
All perception whatsoever -

Past, or future, or the present
Or internal, or external
Gross or subtle, far or near
Inferior, superior

Both in the mass, and totally
With perfect understanding, as -
‘This is not mine, I am not this
And this is not myself, therein’ -

And you should also see with insight
Any choices whatsoever -
Past, or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally
With perfect understanding, as -

‘This is not mine, I am not this
And this is not myself, therein’ -
And you should also see with insight
Any consciousness whatever -

Past, or future, or the present
Or internal, or external
Gross or subtle, far or near
Inferior, superior

Both in the mass, and totally
With perfect understanding, as -
‘This is not mine, I am not this
And this is not myself, therein’ -

When seeing this, a noble one
Grows disillusioned, thus, with form
And feeling, and perception, and
Formations, thus, and consciousness

And being disillusioned, then
Desire fades away, and when
Desire fades away, they’re freed
And when they’re freed, they know they’re freed

And thus it is, they understand -
‘There will be no more rebirth, now
The holy life is thus complete
What must be done, has been achieved -

There’s nothing further for this being’” -
Having heard this wondrous discourse
Soṇa was enraptured by
The freedom that had been described

If You’re Involved, Then You’re Not Free

An adaptation of the Upayasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“If you’re involved, then you’re not free
But if you’re not, then you are free -
As long as consciousness continues
Then it gets involved with form

Supported by that form, and thus
Established on that form, thereby
And with a dash of relishing
It grows, increases, and matures -

Or then it gets involved with feeling
And it’s propped up by that feeling
And established on that feeling -
With a dash of relishing

It grows, increases, and matures -
Or it’s involved, then, with perception
Propped up, by perception, and
Established on perception, and then

With a dash of relishing
It grows, increases, and matures -
As long as consciousness is there
It also gets involved with choices

And it’s propped up by those choices
And established on those choices -
With a dash of relishing
It grows, increases, and matures -

O mendicants, now you might say -
‘Apart from form and feeling, and
Perception, then, and choices, too
I will describe and thus make known

The coming and the going, thus
Of consciousness, its passing, and
Its reappearance, growth, and thus
Its increase and maturity' -

But that is just not possible -
If mendicants abandon greed, then
For the element of form
Then its support is thus cut off

And consciousness is not established -
If they have abandoned greed, then
For the element of feeling
Its support is thus cut off

And consciousness is not established -
If they have abandoned greed for
The perception element
Then its support is thus cut off

And consciousness is not established -
If they have abandoned greed, then
For the choices element
Its support is thus cut off

And consciousness is not established -
If they have abandoned greed, then
For the element, thereby
Of consciousness, therein

Then its support is, thus, cut off
And it is not established, then -
Since consciousness does not become
Established, thus, and does not grow

With no regeneration, therein
It is thereby liberated -
Being free then, it is stable
Being stable, it's content

And thus there's no anxiety -
And having no anxiety
Extinguishment is thus attained
And so it is, they understand -

‘There will be no more rebirth, now
The holy life is thus complete
What must be done, has been achieved -
There’s nothing further for this being’” -

Having heard the discourse on
Establishment of consciousness
The mendicants were gladdened by
The freedom that had been described

The Selflessness of Aggregates

An abridged adaptation of the Anattalakkhaṇasutta

Now while the Buddha thus abode
At Varanasi, in the park
He took a seat upon his mat
And to the group of five, he spoke -

“My dear ascetics, form is not-self
For if form were then the self
It would not cater to affliction
So it would be possible

To have it then of form, therefore -
‘O may my form, then, be like this
And may it not become another’ -
But because, then, form is not-self

It, thus, caters to affliction
So it is not possible
To have it then of form, therefore -
‘O may my form, then, be like this

And may it not become another’ -
Feeling also, then, is not-self
For if feeling were the self
It would not cater to affliction

So it would be possible
To have it, then, of feeling, thus -
‘O may my feeling be like this
And may it not become another’ -

But as feeling, then, is not-self
It thus caters to affliction
So it is not possible
To have it, then, of feeling, thus -

‘O may my feeling be like this
And may it not become another’ -
And perception, too, is not-self -
If perception were the self

It would not cater to affliction
So it would be possible
To have it of perception, thus -
‘May my perception be like this

And may it not become another’ -
As perception, though, is not-self
It thus caters to affliction
So it is not possible

To have it of perception, thus -
‘May my perception be like this
And may it not become another’ -
Choices, too, are therefore not-self

For if choices were the self
They would not cater to affliction
So it would be possible
To have it, then, of choices, thus -

‘O may my choices be like this
And may they not become another’ -
But as choices, then, are not-self
They thus cater to affliction

So it is not possible
To have it, then, of choices, thus -
‘O may my choices be like this
And may they not become another’ -

Consciousness is also not-self
For if consciousness were self
It would not cater to affliction
So it would be possible

To have it thus of consciousness -
‘I want my consciousness like this
So may it not become another’ -
But as consciousness is not-self

It thus caters to affliction
So it is not possible
To have it, then, of consciousness -
‘I want my consciousness like this

So may it not become another' -
Thus it is the aggregates
Should be discerned through wisdom, as
'Not I, not mine, and not my self'" -

Then having heard this discourse on
The selflessness of aggregates
The five ascetics' minds were thereby
Liberated by non-clinging

Devoured By The Aggregates

An adaptation of the Khajjanīyasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now whosoever recollects
Their many kinds of past lives, thus
They do so recollecting, then
The fivefold grasping aggregates

Or thereby one of them, therein
And so they recollect, thereby -
‘I had such form, then, in the past’
And in this way, it’s only form

They thereby recollect, therein
And so they recollect, thereby -
‘I had such feeling in the past’
And in this way, it’s only feeling

That they recollect, therein
And so they recollect, thereby -
‘Such was perception in the past’
And in this way, it’s just perception

That they recollect, therein
And so they recollect, thereby -
‘I had such choices in the past’
And in this way, it’s only choices

That they recollect, therein
And so they recollect, thereby -
‘Such was my consciousness, therein’
And thus it’s only consciousness

They thereby recollect, therein -
And why, then, is it known as form?
It is deformed, so it’s called ‘form’ -
By what is it, thereby, deformed?

By cold, and heat, and hunger, and
By thirst, it is thereby deformed
And by the touch, therefore, of flies
Mosquitoes, wind, and sun, and by

The touch of reptiles, it's deformed -
So that's why it is known as 'form' -
And why, as feeling, is it known?
It feels, and so it's known as 'feeling' -

What then, does it thereby feel?
It feels the three sensations, thus
Of pleasure, pain, neutrality -
So that's why it is known as 'feeling' -

Why then, is it called perception?
It perceives, so that is why
It's known, then, as 'perception,' thus -
And what does it perceive, thereby?

It recognises, and interprets
Blue and yellow, red and white
So that's why it is called 'perception' -
Why, then, are they known as choices?

They produce conditioned states
So that's why they are known as 'choices' -
What are the conditioned states
That are, therein, produced by choices?

Form is a conditioned state
And choices turn it into form
And feeling's a conditioned state
Arising, thus, from choices, and

Perception's a conditioned state
Arising, thus, from choices, and then
Choices are conditioned states
Arising, thus, from choices, and then

Consciousness is also, therefore
A conditioned state therein
Arising, thus, from choices, then
And that's why they are known as 'choices' -

Why is it called consciousness?
It has the function of cognising -
That's why it's called 'consciousness' -
And what, thereby, does it cognise?

It thus cognises sour, bitter
Pungent, sweet, and hot, and mild
And salty, thus, and bland, as well -
So that's why it's called consciousness -

A mendicant should thus reflect, then -
'Now I am devoured by form
And also in the past, thereby
I was devoured by form as well

And furthermore then, if I were
To seek delight in future form
I'd also be devoured by form' -
Reflecting thus, the mendicant

Is not concerned with past form, then
Nor seeking joy in future form
And in this way, they're practising
Dispassion, thus, for present form, then

And its fading and cessation -
Thus, the mendicant reflects -
'And now I am devoured by feeling
Also in the past, thereby

I was devoured by feeling, too
And furthermore then, if I were
To seek delight in future feeling
I would be devoured by feeling' -

Thinking thus, the mendicant
Is not, in prior feeling, lost
Nor seeking joy in future feeling -
In this way, they're practising

Dispassion, thus, for present feeling
And its fading and cessation -
Thus, the mendicant reflects -
'And now I'm bitten by perception

Also in the past, as well
Thus, I was bitten by perception
If I were to seek delight, then
In perception, in the future

I'd be bitten by perception' -
Thinking thus, the mendicant
Is not, in past perception, lost
Nor seeking pleasure and enjoyment

In perception, in the future -
In this way, they're practising
And nurturing dispassion for
Perception in the present moment

And its fading and cessation -
Thus, the mendicant reflects -
'And now I am devoured by choices
Also in the past, thereby

I was devoured by choices, too
And furthermore then, if I were
To seek delight in future choices
I would be devoured by choices' -

Thinking thus, the mendicant
Is not, in prior choices, lost
Nor seeking joy in future choices -
In this way, they're practising

Dispassion, thus, for present choices
And their fading and cessation -
Thus, the mendicant reflects -
'I am devoured by consciousness

And also in the past, therein
I was devoured by consciousness
And if I were to seek delight
In future consciousness, thereby

I'd be devoured by consciousness' -
Reflecting thus, the mendicant
Is not concerned, thereby, thus with
Their prior consciousness, therein

And neither do they seek enjoyment
In their future consciousness
And in this way, they're practising
Dispassion, thus, for consciousness

Within the present moment, and
It's fading off and full cessation -
What say you, O mendicants?
Is form therefore impermanent

Or is it thereby permanent?"
"It is therefore impermanent" -
"But if it is impermanent, then
Is it suffering, thus, or joy?"

"It's suffering in the round, thereby" -
"And if it is impermanent
And suffering, and destructible
Then can it be regarded, thus, as -

'This is mine, and I am this
And this is thus my self, therein?'"
"It cannot be regarded, thus" -
"Are feeling, and perception, then

And choices, thus, and consciousness
Impermanent as well, therein
Or are they, thereby, permanent?"
"They are therein impermanent" -

"But if they are impermanent, then
Are they suffering, thus, or joy?"
"They're suffering in the round, thereby" -
"And if they are impermanent

And suffering, and destructible
Then can they be regarded, thus, as -
'This is mine, and I am this
And this is thus my self, therein?'"

"They cannot be regarded, thus" -
"So therefore, you should truly see, then
Any form without exception -
Past, or future, or the present

Or internal, or external
Gross or subtle, far or near
Inferior, superior
Both in the mass, or totally -

Thus, *any* form then, whatsoever
With right understanding, as -
‘This is not mine, I am not this
And this is not my self, therein’ -

And therefore, you should truly see, then
Any feeling whatsoever -
And perception, choices, and then
Consciousness, therein, as well -

Of past, or future, or the present
Or internal, or external
Gross, or subtle, far or near
Inferior, superior

Both in the mass, or totally -
Thus, *any* kind of feeling, therefore -
And perception, choices, and then
Consciousness, therein, as well, thus -

With right understanding, as -
‘This is not mine, I am not this
And this is not my self, therein’ -
And this is called a noble one, then

Who discards, and doesn’t gather
Who lets go, and doesn’t grasp
Who thus unlinks, and doesn’t bind
Who dissipates, and doesn’t spark -

So thus it is, they discard form -
And feeling, and perception, too, and
Choices, thus, and consciousness
And do not gather them at all, then -

And of form, they thus let go -
And feeling, and perception, too, and
Choices, thus, and consciousness
And do not grasp at them at all, then -

And from form, they thus unlink -
And feeling, and perception, too, and
Choices, thus, and consciousness
And do not bind to them at all, then -

And then form, they dissipate -
And feeling, and perception, too, and
Choices, thus, and consciousness
And do not spark them up at all -

And from this, then, a noble one
Grows disillusioned, thus, with form
And feeling, and perception, and
Formations, thus, and consciousness

And being disillusioned, then
Desire fades away, and when
Desire fades away, they're freed
And when they're freed, they know they're freed

And thus it is, they understand -
'There will be no more rebirth, now
The holy life is thus complete
What must be done, has been achieved -

There's nothing further for this being' -
This is called a noble one, who
Neither gathers, nor discards
But yet remains, once they've discarded -

Neither grasps, nor thus lets go
But yet remains, once they've let go -
And neither binds, nor thus unlinks
But yet remains, once they've unlinked -

And neither sparks, nor dissipates
But yet they thereby thus remain, then
Once they have then dissipated -
Thus it is, they neither gather

Nor do they, then, discard form -
Or feeling, or perception, too, or
Choices, thus, or consciousness
But yet they thereby thus remain, then

Once they have been thus discarded -
And so then, they neither grasp
Nor do they thus, let go of form -
Or feeling, or perception, too, or

Choices, thus, or consciousness
But yet they thereby thus remain, then
Once they have been thus let go -
And so it is, they neither bind

Nor do they thus unlink from form -
Or feeling, or perception, too, or
Choices, thus, or consciousness
But yet they thereby thus remain, then

Once they have been thus unlinked -
And form, they do not dissipate
Nor do they, thereby, spark it up -
Or feeling, or perception, too, or

Choices, thus, or consciousness
But yet they thereby thus remain, then
After they've been dissipated -
When a noble mind is, thereby

Liberated in this way
The gods and all the devas, and
The beings of Divinity
Pay homage to them from afar -

'O homage to you, thoroughbred!
The most supreme, thus, of all worldlings!
Even gods and devas cannot
Comprehend your deep immersion'"

To Know the Killer in the House

An adapted excerpt from the Yamakasutta

While Sāriputta was abiding
At Sāvatthī in the Grove
To clear a misconception, then
To Yamaka, therefore, he spoke -

“Suppose there was a rich householder
With a lot of money, and
A great amount of wealth, and thus
A bodyguard for his protection -

And there comes a person, who
Intends to harm and injure him
And threaten him, and take his life -
And so they ponder, and consider -

‘This householder’s very rich
And has a lot of money, and
A great amount of wealth, and thus
A bodyguard for his protection

So it won’t be easy, then
To take his life by force, therefore -
So why don’t I get close to him
And after that, I’ll take his life?’

And so they go up to that man
And say ‘I’d like to serve you, sir’
And they start serving that householder -
So they wake up long before him

And then go to bed long after -
With nice manners, and obliging
Only speaking, thus, politely -
Due to this, then, that householder

Would consider them a friend
And thereby come to trust them, thus -
But when that person realises
That they’ve gained the owner’s trust

Then, when they know that he's alone
They'd take his life, then, with a knife -
So Yamaka, what do you say, then?
When that person went to him

And offered, thus, to be his servant
Were they not a killer, then
Though yet he did not, thereby, know
That this was, thus, indeed his killer?

Also, when they woke before him
And then went to bed long after -
With nice manners, and obliging
Only speaking, thus, politely -

Were they not a killer, then
Though yet he did not, thereby, know
That this was, thus, indeed his killer?
And then when he was alone

And with a knife, they took his life, thus
Were they not a killer, then
Though yet he did not, thereby, know
That this was, thus, indeed his killer?"

"Yes, good sir, yes, that is true" -
"So likewise, an unlearned worldling
Who has not seen Noble Ones
And is not trained or skilled in Dharma

Thus, perceives all form as self
Or self, then, as possessing form
Or form as being in the self
Or self as being in the form -

They see all feeling, too, as self
Or self as having feeling, then
Or feeling, too, within the self
Or self within the feeling, then -

They see perception, too, as self
Or self that has perception, then -
Perception, too, within the self
Or self within perception, then -

They see their choices, too, as self
Or self as having choices, then
Or choices, too, within the self
Or self within their choices, then -

They see their consciousness as self
Or self as having consciousness
Or consciousness within the self
Or self within the consciousness -

They do not truly understand, thus
Form, which is impermanent
As being, thus, impermanent -
And so they do not understand, then

Feeling, and perception, then, and
Choices, too, and consciousness
Which are all, thus, impermanent
As being, thus, impermanent -

They do not truly understand, then
Form, which is thus only suffering
As thus being only suffering -
And they do not understand, then

Feeling, and perception, then
And choices, too, and consciousness
Which are all, therein, only suffering
As thus being only suffering -

Neither do they understand, then
Form, which is without a self
As being, thus, without a self -
And so they do not understand, then

Feeling, and perception, then
And choices, too, and consciousness
Which are all, thus, without a self
As being, thus, without a self -

They do not truly understand, then
Form, which is conditioned, thus
As being thus conditioned, then -
And so they do not understand, then

Feeling, and perception, then
And choices, too, and consciousness
Which are all thus conditioned, then
As being thus conditioned, then -

They do not truly understand, then
Form, which is a killer, thus
As being thus a killer, then -
And so they do not understand, then

Feeling, and perception, then
And choices, too, and consciousness
Which are all only killers, thus
As being only killers, then -

And so, to form, they are attracted
Grasping, and fixating thus
Upon the thought ‘this is my self’ -
And likewise, then to feeling, and

Perception, too, and choices, thus
And consciousness, they are attracted -
Grasping, and fixating thus
Upon the thought ‘this is my self’ -

And when they have become involved, then
With these grasping aggregates
It leads to lasting harm and suffering -
But a learned mendicant

Disciple of the Noble Ones -
Who has regard for Noble Ones
And skill and training in the Dharma -
Does not see all form as self

Or self, then, as possessing form
Or form as being in the self
Or self as being in the form -
And furthermore, they don’t perceive

All feeling, thereby, as the self
Or self as having feeling, then
Or any feeling in the self
Or self within the feeling, then -

And furthermore, they don’t perceive
Perception, thereby, as the self
Or self that has perception, therefore
Nor perception in the self

Or self within perception, then -
And furthermore, they don’t perceive
Their choices, thereby, as the self
Or self as having choices, then

Or choices, too, within the self
Or self within their choices, then -
And finally, they don’t perceive
Their consciousness as having self

Or self as having consciousness
Or consciousness within the self
Or self within the consciousness -
And so they truly understand, then

Form, which is impermanent
As being, thus, impermanent -
And thus it is they understand, then
Feeling, and perception, then

And choices, too, and consciousness
Which are all, thus, impermanent
As being, thus, impermanent -
And so they truly understand, then

Form, then, which is only suffering
As thus being only suffering -
So it is they understand, then
Feeling, and perception, then

And choices, too, and consciousness
Which are all, therein, only suffering
As thus being only suffering -
And they truly understand, then

Form, which is without a self
As being, thus, without a self -
And so it is they understand, then
Feeling, and perception, then

And choices, too, and consciousness
Which are all, thus, without a self
As being, thus, without a self -
And so they truly understand, then

Form, which is conditioned, thus
As being thus conditioned, then -
And thus it is they understand, then
Feeling, and perception, then

And choices, too, and consciousness
Which are all thus conditioned, then
As being thus conditioned, then -
And so they truly understand, then

Form, which is a killer, thus
As being thus a killer, then -
And thus it is they understand, then
Feeling, and perception, then

And choices, thus, and consciousness
Which are all only killers, thus
As being only killers, then -
They’re not attracted, thus, to form -

Not grasping, or fixating thus
Upon the thought ‘this is my self’ -
And so they’re not attracted, then
To feeling, or perception, thus

Or choices, then, or consciousness -
Not grasping, or fixating thus
Upon the thought ‘this is my self’ -
And when they’re not attracted, thereby

To these grasping aggregates
It leads to lasting joy and welfare” -
Having heard this wondrous discourse
Yamaka was freed from grasping

In Agreement With the Wise Ones

An adaptation of the Pupphasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“I don’t dispute, thus, with the world -
The world itself disputes with me
For when, with Dharma, you’re in line
There’s no dispute with anyone -

What Wise Ones deem as not existing
I, too, say does not exist
And what they deem as, thus, existing
I, too, say it does exist -

And what, then, do the Wise Ones deem
As not existing, thus, therein
Which I, too, say does not exist?
That form is therefore permanent

And everlasting, and eternal
And thus indestructible -
So this is what the Wise Ones deem
As not existing, thus, therein

Which I, too, say does not exist -
That feeling, and perception, thus
And choices, too, and consciousness
Are also therefore permanent

And everlasting, and eternal
And thus indestructible -
These, also, are what Wise Ones deem
As not existing, thus, therein

Which I, too, say do not exist -
And what, then, do the Wise Ones deem
As thus existing, therein, then
Which I then also say exists?

That form is thus impermanent
And suffering, and destructible -
So this is what the Wise Ones deem
As thus existing, therein, then

Which I then also say exists -
That feeling, and perception, thus
And choices, too, and consciousness
Are also, thus, impermanent

And suffering, and destructible -
These, also, are what Wise Ones deem
As thus existing, therein, then
Which I then also say exist -

There is a world-phenomenon
Within the world therefore, then, which
The Perfect One awakens to
And understands, and comprehends

And penetrates, announces, and
Elucidates, and thus makes known -
Establishing, exposing, and
Expounding, and explaining it -

And what's that world-phenomenon, then?
Form is a phenomenon
Within the world therefore, then, which
The Perfect One awakens to

And understands, and comprehends
And penetrates, announces, and
Elucidates, and thus makes known -
Establishing, exposing, and

Expounding, and explaining it -
This being so, what can I do
About a witless worldling, who is
Blind and sightless, and carefree

And does not know, and does not see?
And feeling, and perception, thus
And choices, too, and consciousness
Are also, then, phenomena

Within the world therefore, then, which
The Perfect One awakens to
And understands, and comprehends
And penetrates, announces, and

Elucidates, and thus makes known -
Establishing, exposing, and
Expounding, and explaining them -
This being so, what can I do

About a witless worldling, who is
Blind and sightless, and carefree
And does not know, and does not see?
Suppose there is a lilac lily

Or a pink, or pale-white lotus -
Though it sprouts and grows in water
Yet it stands above the water
Thus unsullied by the water -

Likewise then, though I was born
And grew up in the world, therein
I live as master of the world
Unsullied, therein, by the world" -

Then having heard this wondrous discourse
In agreement with the Wise Ones
Everyone was satisfied
With what the Buddha had described

The Emptiness of Aggregates

An adaptation of the Pheṇapiṇḍūpamasutta

While the Buddha was abiding
At Ayodhya, on the Ganges
Thereupon, he took a seat
And to the mendicants, he spoke -

“Suppose a giant lump of foam
Was being carried by this river -
And a person, seeing clearly
Thus inspects, and ponders it

Examining it rationally -
Then it would thus appear to them
As hollow, void, and vacuous -
For how could any substance, thus

Exist within a lump of foam?
So likewise, you should contemplate, then
Any form, thus, whatsoever -
Past, or future, or the present

Or internal, or external
Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -

Examining it rationally
So that it therefore then appears
As hollow, void, and vacuous -
For how could any substance, thus

Exist thereby in form, therein?
Suppose it was the autumn, then
When heavy drops of rain are falling
And a bubble forms on water

Bursting as it, thus, appears -
And so a person, seeing clearly
Thus inspects, and ponders it
Examining it rationally -

Then it would thus appear to them
As hollow, void, and vacuous -
For how could any substance, thus
Exist within a water bubble?

Likewise, you should contemplate, then
Any feeling whatsoever -
Past, or future, or the present
Or internal, or external

Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -
Examining it rationally

So that it therefore then appears
As hollow, void, and vacuous -
For how could any substance, thus
Exist, thereby, in feeling, then?

Suppose, then, at the end of summer
In the middle of the day
A shimmering mirage appears
And a person, seeing clearly

Thus inspects, and ponders it
Examining it rationally -
Then it would thus appear to them
As hollow, void, and vacuous -

For how could any substance, thus
Exist, thereby, in a mirage?
So likewise, you should contemplate, then
All perception whatsoever -

Past, or future, or the present
Or internal, or external
Gross or subtle, far or near
Inferior, superior

Both in the mass, and totally -
Examining it rationally
So that it therefore then appears
As hollow, void, and vacuous -

For how could any substance, thus
Exist within perception, then?
Suppose a person needed heartwood
And in search of heartwood, then

They take an axe into a forest
Find a big banana tree
That’s straight, and young, and grown unskewed
And cut it down, then, at the base

And lop it off, thus, at the top
And then unroll the coiled sheaths
But then within, they would not find, thus
Any kind of wood, therein -

And so a person, seeing clearly
Thus inspects, and ponders it
Examining it rationally -
Then it would thus appear to them

As hollow, void, and vacuous -
For how could any substance, thus
Exist in a banana tree?
So likewise, you should contemplate, then

Any choices whatsoever -
Past, or future, or the present
Or internal, or external
Gross or subtle, far or near

Inferior, superior
Both in the mass, and totally -
Examining them rationally
So that they therefore then appear

As hollow, void, and vacuous -
For how could any substance, thus
Exist, thereby, in choices then?
Suppose that an illusionist

Or their apprentice thus displays, then
An illusion at a crossroad -
And a person, seeing clearly
Thus inspects, and ponders it

Examining it rationally -
Then it would thus appear to them
As hollow, void, and vacuous -
For how could any substance, thus

Exist in an illusion, then?
So likewise, you should contemplate, then
Any consciousness whatever -
Past, or future, or the present

Or internal, or external
Gross or subtle, far or near
Inferior, superior
Both in the mass, and totally -

Examining it rationally
So that it therefore then appears
As hollow, void, and vacuous -
For how could any substance, thus

Exist, therefore, in consciousness?
Then seeing this, a noble one
Grows disillusioned, thus, with form
And feeling, and perception, and

Formations, thus, and consciousness
And being disillusioned, then
Desire fades away, and when
Desire fades away, they're freed

And when they're freed, they know they're freed
And thus it is, they understand -
'There will be no more rebirth, now
The holy life is thus complete

What must be done, has been achieved -
There's nothing further for this being'" -
This is what the Buddha said
And after that, the Holy One

The Perfect Teacher, then continued -
"Form is like a lump of foam
And feeling's like a water bubble
And perception's a mirage -

Volitions are a plantain trunk
And consciousness a magic trick -
However one considers and
Investigates the aggregates

They are but vacuous and void
When one discerns them thoroughly
With reference to this body, so
The Greatest Sage has thereby taught

Abandonment of greed and hate
Delusion, and conceit as well -
Behold the body, thrown aside
When life, and heat, and consciousness

No longer, thus, therein abide
And so it lies there, cast away
A senseless thing, just food for others -
Such is this continuum

Deceiving and beguiling fools -
These aggregates are murderers
Yet here no substance can be found
An energetic mendicant

Should view the aggregates as such
And always, then, by day or night
Thus comprehend them, ever mindful
And abandon all the bonds

And make a refuge for themselves
And act, then, as with head ablaze
So they can reach the stainless state -
The unconditioned, perfect bliss" -

Then, having heard this discourse on
The emptiness of aggregates
The mendicants were gladdened by
The freedom that had been described

Suffering in the Round

An adaptation of the Dukkhasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now I will teach the truth of suffering
And the origin of suffering
The cessation, thus, of suffering
And the practice leading, then

To the cessation, thus, of suffering -
Listen to me carefully
Apply your mind, and I will speak -
And what is suffering in the round?

Thus, in response it should be said -
The fivefold grasping aggregates
Of form, and feeling, and perception
Choices, thus, and consciousness -

So this is what is known as suffering -
What’s the origin of suffering?
It’s the craving, thus, therein
That leads to future lives, thereby

That's mixed up with delight and greed
And taking pleasure where it lands -
So craving, thus, for sensual pleasures
Craving for existence, and

Then craving, thus, for nonexistence -
That’s the origin of suffering -
What, therefore, is that which is, then
The cessation, thus, of suffering?

It’s the fading, and cessation
Of that craving in the round
With no remainder left behind -
The giving up, and letting go

Releasing, and not clinging, thus -
So this is what is, therefore, known as
The cessation, thus, of suffering -
What's the practice leading, then

To the cessation, thus, of suffering?
It's the noble eightfold path -
Right view, right purpose, speech, and action
Livelihood, right effort, and

Right mindfulness, and right immersion -
That's the practice leading, then
To the cessation, thus, of suffering" -
Having heard the discourse, then

On suffering, and its origin
Cessation, and the path thereto
The mendicants were satisfied
With what the Buddha had described

Shackled

An adaptation of the Bandhanasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now take a witless worldling, then
Without regard for Noble Ones
Or skill or training in the Dharma -
So they see all form as self

And self as having form, therein
And form in self, and self in form -
They’re called a witless worldling, thus
Who’s bound to form, inside and out

They neither see the near shore
Nor can they see the further shore -
They’re born in bonds, and die in bonds
And thus in bonds they go, thereby

From this world to the next, therein -
They see all feeling, thus, as self
And self as having feeling, then
And feeling, thereby, in the self

And self, therefore, in feeling, then -
They’re called a witless worldling, therefore
And they're bound to feeling, thereby
Both inside and out, as well

They neither see the near shore
Nor can they see the further shore -
They’re born in bonds, and die in bonds
And thus in bonds they go, thereby

From this world to the next, therein -
They see perception, thus, as self
And self as with perception, thereby
And perception in the self

And self within perception, then -
They’re called a witless worldling, and they're
Shackled to perception, thereby
Both inside and out, as well

They neither see the near shore
Nor can they see the further shore -
They’re born in bonds, and die in bonds
And thus in bonds they go, thereby

From this world to the next, therein -
They see all choices, thus, as self
And self as having choices, then
And choices, thereby, in the self

And self, therefore, in choices, then -
They’re called a witless worldling, therefore
And they're bound to choices, thereby
Both inside and out, as well

They neither see the near shore
Nor can they see the further shore -
They’re born in bonds, and die in bonds
And thus in bonds they go, thereby

From this world to the next, therein -
They see all consciousness as self
And self as having consciousness
And consciousness, then, in the self

And self within the consciousness -
They’re called a witless worldling, therefore
And they're bound to consciousness, then
Both inside and out, as well

They neither see the near shore
Nor can they see the further shore -
They’re born in bonds, and die in bonds
And thus in bonds they go, thereby

From this world to the next, therein -
Now take a learned mendicant
Who has regard for Noble Ones
And skill and training in the Dharma

So they don’t see form as self
Or self as having form, therein
Or form in self, or self in form -
They’re called a learned mendicant

And so they are not bound to form, then
Neither in nor out, thereby
So they can see the near shore
And also thus the further shore -

And so they're free from bonds, therein
And free from suffering in the round -
They don't see feeling, thus, as self
Or self as having feeling, then

Or feeling, thereby, in the self
Or self, therefore, in feeling, then -
They’re called a learned mendicant
And they’re not bound to feeling, therefore

Neither in nor out, thereby
So they can see the near shore
And also thus the further shore -
And so they're free from bonds, therein

And free from suffering in the round -
They don't regard perception, then
As self, or self as with perception
Or perception in the self

Or self within perception, then -
They’re called a learned mendicant
And they’re not shackled to perception
Neither in nor out, thereby

So they can see the near shore
And also thus the further shore -
And so they're free from bonds, therein
And free from suffering in the round -

They don't see choices, thus, as self
Or self as having choices, then
Or choices, thereby, in the self
Or self, therefore, in choices, then -

They’re called a learned mendicant
And they’re not bound to choices, therefore
Neither in nor out, thereby
So they can see the near shore

And also thus the further shore -
And so they're free from bonds, therein
And free from suffering in the round -
They don't see consciousness as self

Or self as having consciousness
Or consciousness, then, in the self
Or self, therefore, in consciousness -
They’re called a learned mendicant

And they’re not bound to consciousness, then
Neither in nor out, thereby
So they can see the near shore
And also thus the further shore -

And so they're free from bonds, therein
And free from suffering in the round -
So this is thus the teaching on
The shackled and unshackled, then” -

Thus, having heard the discourse on
The shackled and unshackled, then
The mendicants were gladdened by
The freedom that had been described

The Things that Bind and Fuel, Therein

An amalgamated adaptation of the Saṁyojaniyasutta and the Upādāniyasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, now I will teach
The things that bind and fuel, therein
So listen to me carefully
Apply your mind, and I will speak -

It’s form that binds desire and greed -
Desire and greed are thus the fetter
And then form, thus, binds the fetters -
Feeling binds desire and greed -

Desire and greed are thus the fetter
And then feeling binds the fetters -
And perception, therefore, binds
Desire and greed, therein, as well -

Desire and greed are thus the fetter
And perception binds the fetters -
Choices bind desire and greed -
Desire and greed are thus the fetter

And then choices bind the fetters -
And it's also consciousness
That binds desire and greed, therein -
Desire and greed are thus the fetter -

Consciousness then binds the fetters -
Form, then, fuels desire and greed -
Desire and greed are thus the grasping
And then form, thus, fuels the grasping -

Feeling fuels desire and greed -
Desire and greed are thus the grasping
And then feeling fuels the grasping -
And perception, therefore, fuels

Desire and greed, therein, as well -
Desire and greed are thus the grasping
And perception fuels the grasping -
Choices fuel desire and greed -

Desire and greed are thus the grasping
And then choices fuel the grasping -
And it's also consciousness
That fuels desire and greed, therein -

Desire and greed are thus the grasping -
Consciousness then fuels the grasping -
This is thus the teaching on
The things that bind and fuel, therein" -

Thus, having heard the discourse on
The things that bind and fuel, therein
The mendicants were gladdened by
The wisdom that had been described

The Totality of Life

An adaptation of the Sabbasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“O mendicants, now I will teach you
The totality of life -
So listen to me carefully
Apply your mind, and I will speak -

So what is the totality?
It’s just the eye, therefore, and sights
The ear and sounds, the nose and smells
The body, and the fields of touch

And then the mind, thus, and ideas
This is called totality -
If anyone were, then, to say -
‘Aside from this totality

Now I will teach another one’
They would be speaking empty words
And being questioned, could not answer
And would only get frustrated -

Why, then, would that be the case?
Because they would be speaking, thus
On what’s outside the realm of knowledge
And beyond their element” -

Thus, having heard the discourse, then
On the totality of life
The mendicants were gladdened by
The wisdom that had been described

Everything is Burning

An adaptation of the Ādittasutta

While the Buddha was abiding
With a thousand mendicants
At Gayasisa, on the hilltop
To the mendicants, he spoke -

“For everything is burning, thus
And what, therefore, is burning, then?
The eye is burning, sights are burning
And eye consciousness is burning -

Contact of the eye is burning
And the feeling that's dependent
Thus, on contact of the eye, then -
Pleasant, arduous, or neutral -

Has been also set on fire -
What, then, is it burning with?
It's burning with the fires, thus
Of greed, and hatred, and delusion -

Burning, thus, with rebirth, too
And old age, death, and lamentation
Sorrow, suffering, and distress -
The ear is burning, sounds are burning

And ear consciousness is burning -
Contact of the ear is burning
And the feeling that's dependent
Thus, on contact of the ear, then -

Pleasant, arduous, or neutral -
Has been also set on fire -
What, then, is it burning with?
It's burning with the fires, thus

Of greed, and hatred, and delusion -
Burning, thus, with rebirth, too
And old age, death, and lamentation
Sorrow, suffering, and distress -

The nose is burning, smells are burning
And nose consciousness is burning -
Contact of the nose is burning
And the feeling that's dependent

Thus, on contact of the nose, then -
Pleasant, arduous, or neutral -
Has been also set on fire -
What, then, is it burning with?

It's burning with the fires, thus
Of greed, and hatred, and delusion -
Burning, thus, with rebirth, too
And old age, death, and lamentation

Sorrow, suffering, and distress -
The tongue is burning, tastes are burning
And tongue consciousness is burning -
Contact of the tongue is burning

And the feeling that's dependent
Thus, on contact of the tongue, then -
Pleasant, arduous, or neutral -
Has been also set on fire -

What, then, is it burning with?
It's burning with the fires, thus
Of greed, and hatred, and delusion -
Burning, thus, with rebirth, too

And old age, death, and lamentation
Sorrow, suffering, and distress -
The body’s burning, touch is burning
And then body consciousness

Is also burning, and on fire -
Body contact, too, is burning
And the feeling that's dependent
Thus, on contact of the body -

Pleasant, arduous, or neutral -
Has been also set on fire -
What, then, is it burning with?
It's burning with the fires, thus

Of greed, and hatred, and delusion -
Burning, thus, with rebirth, too
And old age, death, and lamentation
Sorrow, suffering, and distress -

The mind is burning, thoughts are burning
And mind consciousness is burning
Contact of the mind is burning
And the feeling that's dependent

Thus, on contact of the mind, then -
Pleasant, arduous, or neutral -
Has been also set on fire -
What, then, is it burning with?

It's burning with the fires, thus
Of greed, and hatred, and delusion -
Burning, thus, with rebirth, too
And old age, death, and lamentation

Sorrow, suffering, and distress -
Thus seeing this, a noble one
Grows disillusioned with the eye
And disillusioned, thus, with sights

And also with eye consciousness
And contact of the eye as well -
And disillusioned, also, therefore
With the feeling that's dependent

Thus, on contact of the eye, then -
Pleasant, arduous, or neutral -
And so, thus, the noble one
Grows disillusioned with the ear

And disillusioned, thus, with sounds
And also with ear consciousness
And contact of the ear as well -
And disillusioned, also, therefore

With the feeling that's dependent
Thus, on contact of the ear, then -
Pleasant, arduous, or neutral -
And so, thus, the noble one

Grows disillusioned with the nose
And disillusioned, thus, with smells
And also with nose consciousness
And contact of the nose as well -

And disillusioned, also, therefore
With the feeling that's dependent
Thus, on contact of the nose, then -
Pleasant, arduous, or neutral -

And so, thus, the noble one
Grows disillusioned with the tongue
And disillusioned, thus, with tastes
And also with tongue consciousness

And contact of the tongue as well -
And disillusioned, also, therefore
With the feeling that's dependent
Thus, on contact of the tongue, then -

Pleasant, arduous, or neutral -
And so, thus, the noble one
Grows disillusioned with the body
Disillusioned, then, with touch

And also body consciousness
And contact of the body, too -
And disillusioned, also, therefore
With the feeling that's dependent

Thus, on contact of the body -
Pleasant, arduous, or neutral -
And so, thus, the noble one
Grows disillusioned with the mind

And disillusioned, thus, with thoughts
And also with mind consciousness
And contact of the mind as well -
And disillusioned, also, therefore

With the feeling that's dependent
Thus, on contact of the mind, then -
Pleasant, arduous, or neutral -
Being disillusioned, then

Desire fades away, and when
Desire fades away, they're freed
And when they're freed, they know they're freed
And thus it is, they understand -

'There will be no more rebirth, now
The holy life is thus complete
What must be done, has been achieved -
There's nothing further for this being'" -

Having heard the discourse on
The burning fire in everything
The minds of all those mendicants
Were freed from taints, then, by not grasping

The One Who Truly Lives Alone

An adaptation of the Paṭhamamigajālasutta

While the Buddha was abiding
At Sāvatthī, in the Wood
Then Migajāla went to him
And to the Buddha, thus, he said -

“They speak of one who lives alone -
So how is such a one defined?
And in what way do we define, then
Living with a partner, thus?”

“There are, O Migajāla, therein
Sights known by the eye, which are
Desirable, agreeable
Arousing, sensual, and pleasant -

If one seeks delight in them
And welcomes them, and clings to them
Then this gives rise to relishing
And when there's relishing, there’s lust

And when there’s lust, there is enslavement -
One who’s bound by relishing
Is thereby living with a partner -
And there are, O Migajāla

Sounds known by the ear, which are
Desirable, agreeable
Arousing, sensual, and pleasant -
If one seeks delight in them

And welcomes them, and clings to them
Then this gives rise to relishing
And when there's relishing, there’s lust
And when there’s lust, there is enslavement -

One who’s bound by relishing
Is thereby living with a partner -
And there are, O Migajāla
Smells known by the nose, which are

Desirable, agreeable
Arousing, sensual, and pleasant -
If one seeks delight in them
And welcomes them, and clings to them

Then this gives rise to relishing
And when there's relishing, there’s lust
And when there’s lust, there is enslavement -
One who’s bound by relishing

Is thereby living with a partner -
And there are, O Migajāla
Tastes known by the tongue, which are
Desirable, agreeable

Arousing, sensual, and pleasant -
If one seeks delight in them
And welcomes them, and clings to them
Then this gives rise to relishing

And when there's relishing, there’s lust
And when there’s lust, there is enslavement -
One who’s bound by relishing
Is thereby living with a partner -

And there are, O Migajāla
Touches known, then, by the body
Which are thus desirable
Agreeable, arousing, and thus

Sensual, and pleasant, thereby -
If one seeks delight in them
And welcomes them, and clings to them
Then this gives rise to relishing

And when there's relishing, there’s lust
And when there’s lust, there is enslavement -
One who’s bound by relishing
Is thereby living with a partner -

And there are, O Migajāla
Thoughts known by the mind, which are
Desirable, agreeable
Arousing, sensual, and pleasant -

If one seeks delight in them
And welcomes them, and clings to them
Then this gives rise to relishing
And when there's relishing, there’s lust

And when there’s lust, there is enslavement -
One who’s bound by relishing
Is thereby living with a partner -
Mendicants who live like this

Are said to live, thus, with a partner
Even though they’re in the forest
Still, and quiet, and remote
And far from all the crowds, thereby

In places suited for seclusion -
What’s the reason, then, for this?
That craving, thereby, is their partner
As it hasn’t been abandoned

So they’re living with a partner -
There are, thus, O Migajāla
Sights known by the eye, which are
Desirable, agreeable

Arousing, sensual, and pleasant -
If one doesn’t revel in them
Welcome them, or cling to them
Then relishing will thereby cease

And when there is no relishing
Then there will be no lust therein
And when there is no lust, thereby
Then there is no enslavement, thus

And one not bound by relishing
Is known as one who lives alone -
And then there are, O Migajāla
Sounds known by the ear, which are

Desirable, agreeable
Arousing, sensual, and pleasant -
If one doesn’t revel in them
Welcome them, or cling to them

Then relishing will thereby cease
And when there is no relishing
Then there will be no lust therein
And when there is no lust, thereby

Then there is no enslavement, thus
And one not bound by relishing
Is known as one who lives alone -
And then there are, O Migajāla

Smells known by the nose, which are
Desirable, agreeable
Arousing, sensual, and pleasant -
If one doesn’t revel in them

Welcome them, or cling to them
Then relishing will thereby cease
And when there is no relishing
Then there will be no lust therein

And when there is no lust, thereby
Then there is no enslavement, thus
And one not bound by relishing
Is known as one who lives alone -

And then there are, O Migajāla
Tastes known by the tongue, which are
Desirable, agreeable
Arousing, sensual, and pleasant -

If one doesn’t revel in them
Welcome them, or cling to them
Then relishing will thereby cease
And when there is no relishing

Then there will be no lust therein
And when there is no lust, thereby
Then there is no enslavement, thus
And one not bound by relishing

Is known as one who lives alone -
And then there are, O Migajāla
Touches known, then, by the body
Which are thus desirable

Agreeable, arousing, and thus
Sensual, and pleasant, thereby -
If one doesn’t revel in them
Welcome them, or cling to them

Then relishing will thereby cease
And when there is no relishing
Then there will be no lust therein
And when there is no lust, thereby

Then there is no enslavement, thus
And one not bound by relishing
Is known as one who lives alone -
And then there are, O Migajāla

Thoughts known by the mind, which are
Desirable, agreeable
Arousing, sensual, and pleasant -
If one doesn’t revel in them

Welcome them, or cling to them
Then relishing will thereby cease
And when there is no relishing
Then there will be no lust therein

And when there is no lust, thereby
Then there is no enslavement, thus
And one not bound by relishing
Is known as one who lives alone -

A mendicant who lives like this
Is said to live alone, in freedom
Even if they’re in a village
Crowded, thus, with monks and nuns

And male and female followers
And kings and royal ministers
And followers of other faiths -
So what’s the reason, then, for this?

While craving is, then, yet their partner
It has been abandoned, thus
And so they’re said to live alone” -
Then having heard the discourse on

The one who truly lives alone
Though living with a partner, thus
Then Migajāla, satisfied
Agreed with what the Sage described

To Know The World

An adaptation of the Samiddhilokapañhāsutta

While the Buddha thus abode
At Rājagaha, in the Grove
Samiddhi, then, went up to him
And to the Buddha, thus, he spoke -

“They speak of what is called ‘the world’ -
So how do we define the world
Or what is known, then, as the world?”
“Samiddhi, where there is the eye

And sights, thus, and eye consciousness
And things that are cognisable
By consciousness, then, of the eye
There is, thereby, the world, therein

Or what is known, then, as the world -
And where there is the ear, therein
And sounds, thus, and ear consciousness
And things that are cognisable

By consciousness, then, of the ear
There is, thereby, the world, therein
Or what is known, then, as the world -
And where there is the nose, therein

And smells, thus, and nose consciousness
And things that are cognisable
By consciousness, then, of the nose
There is, thereby, the world, therein

Or what is known, then, as the world -
And where there is the tongue, therein
And tastes, thus, and tongue consciousness
And things that are cognisable

By consciousness, then, of the tongue
There is, thereby, the world, therein
Or what is known, then, as the world -
And where there is the body, thus

And touch, and body consciousness
And things that are cognisable
By consciousness, then, of the body
There is thus the world, therein

Or what is known, then, as the world -
And where there is the mind, therein
And thoughts, thus, and mind consciousness
And things that are cognisable

By consciousness, then, of the mind
There is, thereby, the world, therein
Or what is known, then, as the world -
And where there is no eye, therein

Or sights, and no eye consciousness
And nothing that’s cognisable
By consciousness, then, of the eye
There is, thereby, no world at all

Or what is known, then, as the world -
And where there is no ear, therein
Or sounds, and no ear consciousness
And nothing that’s cognisable

By consciousness, then, of the ear
There is, thereby, no world at all
Or what is known, then, as the world -
And where there is no nose, therein

Or smells, and no nose consciousness
And nothing that’s cognisable
By consciousness, then, of the nose
There is, thereby, no world at all

Or what is known, then, as the world -
And where there is no tongue, therein
Or tastes, and no tongue consciousness
And nothing that’s cognisable

By consciousness, then, of the tongue
There is, thereby, no world at all
Or what is known, then, as the world -
And where there is no body, then

Or touch, or body consciousness
And nothing that's cognisable
By consciousness, then, of the body
There is, thus, no world at all

Or what is known, then, as the world -
And where there is no mind, therein
Or thoughts, and no mind consciousness
And nothing that's cognisable

By consciousness, then, of the mind
There is, thereby, no world at all
Or what is known, then, as the world" -
Then having heard the discourse on

The definition, thereby, of
Thus, what is known, then, as the world
Samiddhi was most satisfied
With what the Sage had thus described

Fields of Mastery

An adaptation of the Parihānadhammasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
He took a seat upon his mat
And to the mendicants, he spoke -

“Now I will teach the discourse, then
On one who’s subject to decline
And who’s not subject to decline
And furthermore, then, I will teach

The sixfold fields of mastery -
So listen to me carefully
Apply your mind, and I will speak -
And how, then, is a mendicant

Thus, subject to decline, therein?
It’s when a mendicant, thereby
Thus, sees a sight, then, with the eye
And bad, unwholesome states arise

Of memories and intentions that
Then tighten up the fetters, thus -
And if they tolerate those states
And do not, thus, abandon them

Get rid of them, obliterate
Or thereby put an end to them
Then they should therefore understand -
‘My wholesome states are in decline

For this is what is called decline, then
In the Buddha’s teaching, thus’ -
And also when a mendicant
Thus, hears a sound, then, with the ear

And bad, unwholesome states arise
Of memories and intentions that
Then tighten up the fetters, thus -
And if they tolerate those states

And do not, thus, abandon them
Get rid of them, obliterate
Or thereby put an end to them
Then they should therefore understand -

‘My wholesome states are in decline
For this is what is called decline, then
In the Buddha’s teaching, thus’ -
And also when a mendicant

Thus, smells an odour with the nose
And bad, unwholesome states arise
Of memories and intentions that
Then tighten up the fetters, thus -

And if they tolerate those states
And do not, thus, abandon them
Get rid of them, obliterate
Or thereby put an end to them

Then they should therefore understand -
‘My wholesome states are in decline
For this is what is called decline, then
In the Buddha’s teaching, thus’ -

And also when a mendicant
Thus, tastes a flavour with the tongue
And bad, unwholesome states arise
Of memories and intentions that

Then tighten up the fetters, thus -
And if they tolerate those states
And do not, thus, abandon them
Get rid of them, obliterate

Or thereby put an end to them
Then they should therefore understand -
‘My wholesome states are in decline
For this is what is called decline, then

In the Buddha’s teaching, thus’ -
And also when a mendicant
Detects a touch, then, with the body
And unwholesome states arise

Of memories and intentions that
Then tighten up the fetters, thus -
And if they tolerate those states
And do not, thus, abandon them

Get rid of them, obliterate
Or thereby put an end to them
Then they should therefore understand -
‘My wholesome states are in decline

For this is what is called decline, then
In the Buddha’s teaching, thus’ -
And also when a mendicant
Thus, knows a thought, then, with the mind

And bad, unwholesome states arise
Of memories and intentions that
Then tighten up the fetters, thus -
And if they tolerate those states

And do not, thus, abandon them
Get rid of them, obliterate
Or thereby put an end to them
Then they should therefore understand -

‘My wholesome states are in decline
For this is what is called decline, then
In the Buddha’s teaching, thus’ -
So it’s in such a way, thereby

That one is subject to decline -
And how, then, is a mendicant
Not subject to decline, therein?
It’s when a mendicant, thereby

Thus, sees a sight, then, with the eye
And bad, unwholesome states arise
Of memories and intentions that
Then tighten up the fetters, thus -

And if they don’t condone those states
But thereby, thus, abandon them
Get rid of them, obliterate
And therein put an end to them

Then they should therefore understand -
‘My wholesome states are not declining -
This is known as non-decline, then
In the Buddha’s teaching, thus’ -

And also when a mendicant
Thus, hears a sound, then, with the ear
And bad, unwholesome states arise
Of memories and intentions that

Then tighten up the fetters, thus -
And if they don’t condone those states
But thereby, thus, abandon them
Get rid of them, obliterate

And therein put an end to them
Then they should therefore understand -
‘My wholesome states are not declining -
This is known as non-decline, then

In the Buddha’s teaching, thus’ -
And also when a mendicant
Thus, smells an odour with the nose
And bad, unwholesome states arise

Of memories and intentions that
Then tighten up the fetters, thus -
And if they don’t condone those states
But thereby, thus, abandon them

Get rid of them, obliterate
And therein put an end to them
Then they should therefore understand -
‘My wholesome states are not declining -

This is known as non-decline, then
In the Buddha’s teaching, thus’ -
And also when a mendicant
Thus, tastes a flavour with the tongue

And bad, unwholesome states arise
Of memories and intentions that
Then tighten up the fetters, thus -
And if they don’t condone those states

But thereby, thus, abandon them
Get rid of them, obliterate
And therein put an end to them
Then they should therefore understand -

‘My wholesome states are not declining -
This is known as non-decline, then
In the Buddha’s teaching, thus’ -
And also when a mendicant

Detects a touch, then, with the body
And unwholesome states arise
Of memories and intentions that
Then tighten up the fetters, thus -

And if they don’t condone those states
But thereby, thus, abandon them
Get rid of them, obliterate
And therein put an end to them

Then they should therefore understand -
‘My wholesome states are not declining -
This is known as non-decline, then
In the Buddha’s teaching, thus’ -

And also when a mendicant
Thus, knows a thought, then, with the mind
And bad, unwholesome states arise
Of memories and intentions that

Then tighten up the fetters, thus -
And if they don’t condone those states
But thereby, thus, abandon them
Get rid of them, obliterate

And therein put an end to them
Then they should therefore understand -
‘My wholesome states are not declining -
This is known as non-decline, then

In the Buddha’s teaching, thus’ -
So it’s in such a way, thereby
That one’s not subject to decline -
And what, O mendicants, are then

The sixfold fields of mastery?
It's when a mendicant, thereby
Thus, sees a sight, then, with the eye
And bad, unwholesome states, thereby

Of memories and intentions that
Then tighten up the fetters, thus
Do not, in any way, arise
So they should therefore understand -

'This sense field has been mastered, thus
For this is what the Buddha calls
A field of mastery, therein' -
And also when a mendicant

Thus, hears a sound, then, with the ear
And bad, unwholesome states, thereby
Of memories and intentions that
Then tighten up the fetters, thus

Do not, in any way, arise
So they should therefore understand -
'This sense field has been mastered, thus
For this is what the Buddha calls

A field of mastery, therein' -
And also when a mendicant
Thus, smells an odour with the nose
And bad, unwholesome states, thereby

Of memories and intentions that
Then tighten up the fetters, thus
Do not, in any way, arise
So they should therefore understand -

'This sense field has been mastered, thus
For this is what the Buddha calls
A field of mastery, therein' -
And also when a mendicant

Thus, tastes a flavour with the tongue
And bad, unwholesome states, thereby
Of memories and intentions that
Then tighten up the fetters, thus

Do not, in any way, arise
So they should therefore understand -
‘This sense field has been mastered, thus
For this is what the Buddha calls

A field of mastery, therein’ -
And also when a mendicant
Detects a touch, then, with the body
And unwholesome states, thereby

Of memories and intentions that
Then tighten up the fetters, thus
Do not, in any way, arise
So they should therefore understand -

‘This sense field has been mastered, thus
For this is what the Buddha calls
A field of mastery, therein’ -
And also when a mendicant

Thus, knows a thought, then, with the mind
And bad, unwholesome states, thereby
Of memories and intentions that
Then tighten up the fetters, thus

Do not, in any way, arise
So they should therefore understand -
‘This sense field has been mastered, thus
For this is what the Buddha calls

A field of mastery, therein’ -
So these are what are known, then, as
The sixfold fields of mastery” -
Then having heard the discourse on

Discernment of decline, and thus
The sixfold fields of mastery
The mendicants were gladdened by
The freedom that had been described

End of World

An abridged adaptation of the Lokantagamanasutta

While the Buddha was abiding
At Sāvatthī, in the Grove
Ananda, being asked a question
Then addressed the mendicants -

“So thus it was the Buddha said -
‘It is impossible to wend
By travel to Samsara’s end
And yet there’s no escape from pain

Until the end of world is gained’ -
Now this is how I understand
The detailed meaning of this speech
So listen to me carefully

Apply your mind, and I will speak -
Whatever in the world, through which
You thus perceive the world, therein, and
Then conceive the world, thereby

Is what is known, thus, as ‘the world,’ then
In the Buddha’s training, thus -
Through what, then, in the world, do you
Perceive, and thus conceive the world?

The eye is that, then, in the world
Through which you thus perceive the world
And also, then, conceive the world -
The ear, the nose, the tongue, thereby

And thus the body, and the mind
Are also what is in the world
Through which you thus perceive the world
And also, then, conceive the world -

Whatever in the world, through which
You thus perceive the world, therein, and
Then conceive the world, thereby
Is what is known, thus, as ‘the world,’ then

In the Buddha’s training, thus -
So that is why the Buddha said -
‘It is impossible to wend
By travel to Samsara’s end

And yet there’s no escape from pain
Until the end of world is gained’ -
And that is how I understand
The detailed meaning of this speech -

So if there’s more you wish to know
Then to the Buddha, you should go
And put your question, then, to him
And bear his answer in your mind” -

Then going to the Blessed One
They worshipped him, and sat down, and
Reported what had been described -
To which the Buddha then replied -

“O mendicants, then, you should know
Ananda is the wisest sage
If you had put to me this question
My response would be the same -

For this indeed, is what it means
And you should bear it in your mind” -
And so the mendicants rejoiced
In what the Blessed One had voiced

Nirvana

An adaptation of the Vesālīsutta

While the Buddha was abiding
At Vesālī, in the Hall
The layman Ugga went to him
And then addressed him with a question -

“Could you tell me what’s the cause
And what’s the reason why some beings
Don’t attain Nirvana, thereby
In this very life, therein?

And furthermore, then, what’s the cause
And what’s the reason why some beings
Do attain Nirvana, thereby
In this very life, therein?”

“For thus there are, O layman Ugga
Sights known by the eye, which are
Desirable, agreeable
Arousing, sensual, and pleasant -

If one seeks delight in them
And welcomes them, and clings to them
One’s consciousness then has that as
Support, thereby, and fuel for grasping -

Mendicants with fuel for grasping
Do not, thus, attain Nirvana -
And there are, O layman Ugga
Sounds known by the ear, which are

Desirable, agreeable
Arousing, sensual, and pleasant -
If one seeks delight in them
And welcomes them, and clings to them

One’s consciousness then has that as
Support, thereby, and fuel for grasping -
Mendicants with fuel for grasping
Do not, thus, attain Nirvana -

And there are, O layman Ugga
Smells known by the nose, which are
Desirable, agreeable
Arousing, sensual, and pleasant -

If one seeks delight in them
And welcomes them, and clings to them
One’s consciousness then has that as
Support, thereby, and fuel for grasping -

Mendicants with fuel for grasping
Do not, thus, attain Nirvana -
And there are, O layman Ugga
Tastes known by the tongue, which are

Desirable, agreeable
Arousing, sensual, and pleasant -
If one seeks delight in them
And welcomes them, and clings to them

One’s consciousness then has that as
Support, thereby, and fuel for grasping -
Mendicants with fuel for grasping
Do not, thus, attain Nirvana -

And there are, O layman Ugga
Touches known, then, by the body
Which are, thereby, likeable
Desirable, agreeable

Arousing, sensual, and pleasant -
If one seeks delight in them
And welcomes them, and clings to them
One’s consciousness then has that as

Support, thereby, and fuel for grasping -
Mendicants with fuel for grasping
Do not, thus, attain Nirvana -
And there are, O layman Ugga

Thoughts known by the mind, which are
Desirable, agreeable
Arousing, sensual, and pleasant -
If one seeks delight in them

And welcomes them, and clings to them
One’s consciousness then has that as
Support, thereby, and fuel for grasping -
Mendicants with fuel for grasping

Do not, thus, attain Nirvana -
That’s the cause, and that’s the reason
Why some beings don’t attain
Nirvana, in this very life -

And while there are, O layman Ugga
Sights known by the eye, which are
Desirable, agreeable
Arousing, sensual, and pleasant

If one doesn’t revel in them
Welcome them, or cling to them
One’s consciousness, then, doesn’t have that
As support, and fuel for grasping -

Mendicants thus free of grasping
Will, thereby, attain Nirvana -
While there are, O layman Ugga
Sounds known by the ear, which are

Desirable, agreeable
Arousing, sensual, and pleasant
If one doesn’t revel in them
Welcome them, or cling to them

One’s consciousness, then, doesn’t have that
As support, and fuel for grasping -
Mendicants thus free of grasping
Will, thereby, attain Nirvana -

While there are, O layman Ugga
Smells known by the nose, which are
Desirable, agreeable
Arousing, sensual, and pleasant

If one doesn’t revel in them
Welcome them, or cling to them
One’s consciousness, then, doesn’t have that
As support, and fuel for grasping -

Mendicants thus free of grasping
Will, thereby, attain Nirvana -
While there are, O layman Ugga
Tastes known by the tongue, which are

Desirable, agreeable
Arousing, sensual, and pleasant
If one doesn't revel in them
Welcome them, or cling to them

One's consciousness, then, doesn't have that
As support, and fuel for grasping -
Mendicants thus free of grasping
Will, thereby, attain Nirvana -

While there are, O layman Ugga
Touches known, then, by the body
Which are, thereby, likeable
Desirable, agreeable

Arousing, sensual, and pleasant
If one doesn't revel in them
Welcome them, or cling to them
One's consciousness, then, doesn't have that

As support, and fuel for grasping -
Mendicants thus free of grasping
Will, thereby, attain Nirvana -
While there are, O layman Ugga

Thoughts known by the mind, which are
Desirable, agreeable
Arousing, sensual, and pleasant
If one doesn't revel in them

Welcome them, or cling to them
One's consciousness, then, doesn't have that
As support, and fuel for grasping -
Mendicants thus free of grasping

Will, thereby, attain Nirvana -
That's the cause, and that's the reason
Why some beings do attain
Nirvana, in this very life"

By the merit of these verses
May all beings thus abide
Within the stillness, most profound
In non-disturbance of the senses